

A
General Epistle
Given forth in
O B E D I E N C E
TO THE
God of Peace.

For the Preservation and Increase
of CHARITY and UNITY a-
mongst the Professors of Christ Jesus,
and the Teachings of his Divine Light
within.

*By a Servant of Christ, a True Lover of
Christian-Charity Peace and Unity*
WILLIAM GIBSON.

*Blessed are the Peace-makers, for they shall be called
the Children of God, Mat. 5. 9.*

*Put on Charity, which is the bond of perfectness,
Col. 3. 14.*

*He that saith he abideth in Christ, ought himself
even so walk so as he walked, 1 John 2. 6.*

*Let your Conversation be as it becometh the Gospel
of Christ, — Phil. 1. 27.*

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B

R Eader, notwithstanding the Authors great care to prevent Errors in the following matter, yet several Errors have escaped the Press, which thou art desired to take notice of; as the mistake of the Printers. Those which are most material to hurt the Sense, I have collected in this Errata, some other small literal Faults and Errors in pointing and transposing or misplacing of words there are, all which may be discerned in reading, by such who are skilful and diligent therein, and by such corrected so far as may be, for the help of those who are less skilful in reading and correcting; the two greatest Errors take particular notice of, the first is in the Introduction page the 5. line the 16. where speaking of the Spirit of the Creature Man or Woman, it is there rendred the Spirit of the Creator; the second great error is in p. 107. l. 15. where the word sensually is put instead of the word sensibly.

ER-

ERRATA.

INtroduction page 3. line 10. for *Light* read *Spirit*; p. 5. l. 16. f. *Creator* r. *Creature*; p. 6. l. 17. f. *were* read *was*; p. 12. l. 14. f. *word* r. *words*; p. 10. l. 3. blot out *some of*.

First PART.

IN Margin, p. 52. r. *God commanded the* *Light to be and appear, and separated it from the Darkness in the First days work*; p. 59. l. the 8. add the word (*one*) p. 76. l. 18. add the word (*same*) p. 78. l. 12. f. *nember* r. *member*; p. 95. l. 21. add the word (*she*) p. 102. l. 23. f. *Christ* r. *Christ*; p. 105. l. 7. f. *Justifying* r. *Justifie*; p. 107. l. 15 f. *sensually* r. *sensibly*; p. 109. l. 10. next after the word you make a full stop; p. 126. l. 22 and 23. read, *O all ye ends of the Earth*; p. 160. l. 19. dele *and fear*; l. 14. dele *or*.

Second

Second PART.

PAGE the 2. l. 5. blot out *and*; p. the 6.

l. 13, 14. r. *thinketh he standeth*, take
head lest he fall; p. 19. l. 5. r. the verse

9 and 10, &c. l. 23. blot out (*him*;))

l. 29 f. *careful* r. *careful*; p. 20. l. 11. f.

severe r. *severe*; p. 24. l. 7. add (*spoken*

of) p. 28. l. 20. f. *understanding* r. *under-*

stand; p. 29. l. 12. r. 1 Cor. 13. p. 45.

l. 24. next after *and*, add (*have*) p. 56.

l. 12. f. *soberly* r. *sober*; p. 65. l. 31. f. or

r. 10; p. 80. l. 25. blot out (*to*;)) p. 93.

l. 22. f. *sowed* r. *sowerb*; p. 96. l. 6. f. *scal-*

ed r. *scal*, p. 99. l. 8. f. *comended* r. *com-*

mended.

Several Scriptures which should have
been in the *Italick Letter* are omitted,
particularly the First Chapter of *Gene-*
sis, &c. in p. 52, 53, 54, 55.

Note

Note, this Book being printed by several Men, occasioneth it to be in two Parts, only because of the beginning anew of the Figures upon the top of the pages, and that which is called the Second Part begins with the figure 1 at the top of the page or leaf.

There is also some part of the Book put in Black Letter, which had been most properly in the Roman: these improprieties of the different form of Letters, doth no way hurt the matter as to the sense thereof.

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General Epistle

TO

FRIENDS, &c.

*An Exhortation to the Professors of the
Light Within, to LIVE and WALK in
the same; and the WALKER in the
Light distinguished from the TALKER
of it who walks in Darkness.*

ALL you who profess Christ Jesus, the
Prince of Life and Peace, to be
your Prince, Captain of your Sal-
vation, and Bishop of your Souls,
who profess to be Taught, Led, and Govern-
ed by his Spiritual Light within you :

See that you all Live and Walk in the same,
that you may all possess that which you do
profess; and it is most certain, *if we walk in*

the light, (wherewith God in Christ hath en-
lightened us) then have we fellowship one with
another, and the Blood of Jesus Christ his Son,
cleanseth us from all Sin : But if there be not
 a Walking in this precious Divine Light
 (which shines from God the Fountain of it)
 then there can be no Fellowship with God the
 Father, nor with his beloved Son, nor true
 Fellowship one with another : No cleansing
 from Sin then, but ~~the~~ sin of all such who on-
 ly **Talk** of the **Light** (**Walking contra-**
ry to it) remaineth and encreaseth : There-
 fore all be very careful in this great weighty
 Concern, wherein the Glory of the great God,
 and the Salvation of your Souls are so very
 greatly concerned. O Friends ! Be all as wil-
 ling to follow and obey this Spiritual Divine
 Light, as you are to profess it, and talk of it ;
 for if there be not a **Walking in it**, the
Profession of it will be in vain : For after
 the Light of Christ Within be known, and
 Good and Evil made known by it, if the
 Creature do not yield Obedience to it, in for-
 saking the Evil, and embracing, following,
 and doing that which is Good, then his sin
 becomes more grievous to Almighty God
 than before ; for as 'tis written, *In the time*
of Ignorance God winked ; but after the Gospel,
 the Power of God is preached to, and in, the
 Creature (which hath been subjected by Satan
 under sin, in the Bondage of Corruption) and
 by

by which the Creatures Heart and Soul is, in some degree, quickened and opened to know what God requireth of it : If then it do not deny Self, take up its Cross against the Devil and Self, then its Opposition and Disobedience to the Divine Gospel-Light, God accounts the **Sin of Rebellion**, which is as Witchcraft, from which the Lord God of all our Mercies and Blessings deliver and preserve you. Into this State of Misery were the foolish *Galatians* faln, to whom the Apostle *Paul* wrote, and after he had sharply reprehended them for their Backsliding and Unfaithfulness, he travelled again on their behalf, **that Christ might be formed in them.** And as their Backsliding became matter of great Sorrow and deep Exercise to him, the like hath befallen the ancient and faithful Labourers in the peaceable Gospel of our Lord and Saviour Jesus Christ in our age **for some** ; for as he was sent to turn the People from Darkness to the Divine Spiritual Light of God and Christ, from the Power of Satan (who had imbondaged them in sin) to God, whose Power is Almighty, breaking the Power of Satan down, and delivering the Creature, by its powerful working, out of the bondage of Corruption, into the glorious Liberty of the Sons of God : Even so hath the Lord God Almighty and Merciful, sent his faithful Servants, in this Age, to turn People from Darkness unto Light, from the Power

o Satan unto God, that through the working of the glorious Power of God in their In ward Man, they might receive true Faith and Repentance, and so might receive the Forgiveness of their Sins past, in the name of Jesus Ch rist, through the forbearance of God; and not only so, but also by the same power, to know Redempti- on out of Sin, from the Power of Satan, who led them into it, and so come into the glorious Liberty of the Sons of God. This glorious work of Restauration hath the Lord in his tender Mercy begun, and effectually carried on in Thousands, Glory be given unto him for the same, and for all his tender Mercies; for he is worthy. But as it was in the Apo- stles days, so is it in **ours**; there were some then, who, after they had tasted of the Hea- venly Gift and power of the World to come, and thereby had known the beginning of the work of true Faith and Repentance, and the Exercise of a good Conscience, yet through their **Slothfulness, Negligence, and multiplied Disobedience & Rebellion,** they came to make **Shipwreck of the Faith** which God had given them, and to **put away a good Conscience** which God by his powerful Spirit had wrought in them: Of this sort the Apostle Peter writ, saying, *It had been better they had never known the way of Truth, than after they have known it to depart from the holy Com- mandment*

mandment delivered to them: But (saith he) it is come to pass according to the true Proverb, The Dog is returned to his own vomit, and the Sow that was washed to her wallowing in the mire. Jude & Peter writ of these and such like false Apostles & deceitful Workers, saying, *They are Wells without Water, Clouds without Rain, carried about of Tempests, wandring Stars, to whom is reserved the Mist of darkness for ever; Trees whose Fruit is withered, without fruit, twice dead, plucked up by the roots.* Such were they whom the Apostle Paul writ of, saying, (*Acts 20. 30. and 2 Pet. 2. 2.*) *Men shall arise among your selves, speaking perverse things, and shall draw Disciples after them, through whom the way of Truth shall be evil spoken of.* I say, as it is was then, so is it come to pass in our days; diverse Persons, who have come among us in a Profession of the Pure, Unchangeable, Divine Light of our Lord Jesus Christ, who, for some time, did in some Measure know it, and obeyed it, they have turned into Rebellion against it; and such have, and do now make War against the Children of it, who walk in it, in whom the pure, peaceable Fruits of it do appear. And this some Men have done, and do, under the Profession of it, and a specious pretence of Love to it; this is abominable Deceit, yea, the deceivableness of Unrighteousness, which

worketh in them, which hath been wrought in them by Satan, because they have not kept in true Love and Obedience unto the *Spiritual* Light of Christ the Son of God, to which they were turned. They have not kept in the *Godly* fear, not in true Humility, therefore hath Satan (the Prince of Darkness, and King over all the Children of Pride) darkened their *Understandings*, adulterated their *Affections*, and corrupted their *Wills*: Thus by him they are prepared and used as Instruments for him, against the Lord and his Divine Light, Grace, and Spirit, under the *Profession* of the same. Such by professing and using the words of Truth, have, and do deceive the Hearts of the Simple. God Almighty hath Confounded the work of such, in our Age we have seen it, and do give Glory to him for the same. We do believe that he will confound such Evil works, and that the Instruments thereof will be eternally miserable, if they do not find a place of Repentance, which to see them find would be matter of great Comfort to us. Several Persons have gone out of the Truth under specious Pretences of *Greater Manifestations* of God, and *Attainments*, and *Growth* in the way of *Righteousness*, than they were come to, whom they turned against. And through those false Pretences they have drawn some tender-hearted, well-mean-

ing

ing Persons from the Divine Light and Fellowship in it, into evil Imaginations and unrighteous Jealousies, concerning the faithful Ministers of Christ, and their Labour of Love for the Glory of God, and the Peace, Unity, Preservation, and Eternal Good of his People.

But the Lord God in Mercy hath given several who were thus hurt, to see how the hurt came upon them, and hath recovered them out of the Snare wherein they were subtilly taken, blessed be his holy Name for the same; and we hope that he will visit and restore such well-meaning Persons, who are taken, and yet held in such like Snares; though some who are turned aside after Satan, may grow worse and worse, as others have done before them, until God cut them off in his Anger, as he hath done such like already.

My dear Friends, you who have anciently been turned to the Divine Light of Christ, who have and do walk in it, you know what I have here briefly touched at is true, and you in this divine Light, may see the Old Enemy of our Peace & pure Christian Fellowship & Unity at work against the same, under a Profession of the Light, to darken and draw persons from it, into the works of Darknes. And thus, as in the Apostles days, he hath, and doth transform himself as like an Angel of Light, as he can: how should he appear like an

Angel of Light, if he should in words deny the **Light of Christ Within Man and Woman**? The Apostle writing of false Apostles, saith thus, *viz.* *For such False Apostles are deceitful Workers, and fashion themselves like unto the Apostles of Christ; and no marvel, for Satan himself is changed into the fashion of an Angel of Light: Therefore is it no great thing, though his Ministers fashion themselves as though they were the Ministers of Righteousness, whose end shall be according to their Deeds.* Thus 'tis rendered in 2 Cor. 10. Old Translation, Printed in 1566. O consider of it all such whom it concerns! And how should the False Apostles in the True Apostles days, have transformed themselves like unto them, if they should have in Words denied the **Light of Christ Within** (though in Works they did?) Seeing Christ's Command was, and is, *to believe in the Light and walk in it, that Men and Women might then, & may now, and hereafter be Children of the Light*, as the faithful Followers of the Light then were, and now are. The great Message and Work of *John Baptist*, and the Apostles *Paul, John, Peter*, and the rest, was to bear witness of the Light, and to turn People to it, that they might all believe in it, and obey and walk therein, that they might be saved. Now for Satan to send his Apostles, or Preachers [*amongst us*] to seek, to deceive us, if they should

should come blaspheming against the Light
 of Christ Within, mocking and scoffing at it,
 as many dark Preachers and Professors of this
 Age do, (who have been bred up in Darkness
 and Ignorance from their Youth, who yet ne-
 ver understood what the Light of Christ With-
 in is) he were not like to prevail upon those
 who have been turned to it, and have had
 their Hearts tendered, and in some measure o-
 pened by it: But if he come under a **Protes-**
sion of it, and his Ministers confessing it, and
 in words owning of it, professing to be taught
 and led by it in their talking of it, and in
 the rest of their Conversation, especially if
 they do keep out of the common, gross Debauch-
 eries that are in the World, then they are like
 to prevail upon such, who do not faithfully
 watch in the Light which maketh all things
 manifest as they are. Christ hath command-
 ed us to *Watch and pray, lest we fall into the*
Temptation (of the Devil). He said to his Dis-
 ciples, *What I say unto one, I say unto all, watch.*
 The holy Prophet said, *I will hear what God*
the Lord will speak, for he will speak Peace to
his People, and to his Saints; but let them not
 turn again to folly. O blessed are all they
 who so do, they are the Children of the Wis-
 dom that comes down from above; their Eye
 being kept single to God, they are kept by
 his mighty Power through Faith, so that they
 shall not stumble, nor walk in the crooked ways
 of

of Satan, which leads to the Chambers of Death, even to take hold on Hell.

My Friends, you, who are anciently convinced of the blessed Truth, as 'tis in Christ Jesus our Lord, and have kept your Habitations therein, some of you may remember what great Evils some run into, when they made a Profession of the Light of Christ Within, and when they had so done and were reprov'd for it, and admonish'd to repent and reform, they would tell us, **We must leave them to their own Measures of the Light of Christ, and what they did they were justified therein by it :** And such would say, **The Light Within is sufficient to teach us,** (will not you leave us to it?) And when some had acted things which were evil and scandalous, they would say, **That they were justified by the Light in them.** They would have persuaded us that the Light of Christ Within did lead them into those evil and **confused, disorderly Practices** which they run into : But the Lord Jesus Christ by his Light shew'd us plainly, that those things which they said the Light Within taught them, led them into, and justified them in, were the Works and Fruits of Darkness, proceeding (through them) from Satan, who had betray'd and deceived them, as he did *Eve*. And as we then withstood those who blasphemed
against

against the Divine Light of Christ Within, by seeking to father their Works of Darkness upon it, by rendering it the Author thereof; so in the Light of Christ we do withstand those **vain Talkers of the Light** at this time, whose **Walking** and **Works** are in **Darkness**; and in the Light of Christ we testify to the sufficiency of it, against all Priests and Professors, whatsoever who blaspheme against it, calling it a *Natural Insufficient Light*, &c.

Take notice, Oh my Friends! That Satan the Prince of Darkness, and his dark, wicked, prophane, Generation or Offspring, long have, and at this day do profess the great, true, and living God, & Christ Jesus, whom he hath sent, in **Words** but in **Works** they do deny both the Father and the Son.

And although Satan, the Prince of Darkness, may, in some of his confused, dark Instruments, confess to, and profess the **Light of Christ Within**, yet he is still Satan, the Adversary, the Prince of Darkness, and his **Professing**, and **Talking** of the Light is only with design the more readily to prevail upon, and destroy those who through Love to the Light, delight to hear it spoken of and commended. **And Satan and his dark Instruments have done more harm to some such in their false feigned Profession & Commendation of the Light than ever they**
did

did, or could do, by their direct opposition to it, and blasphemous words against it.

My dear Friends, Consider what our Lord Jesus Christ and his Apostles have testified concerning the only true God, and left the same upon Record in the Scriptures of Truth; Christs Testimony is, *That God is a Spirit, and they that worship him must worship him in the Spirit, and in the Truth.* The Apostle John's Testimony is, *That God is Light, and in him there is no darkness at all: If we say we have fellowship with him, and walk in darkness, we lie, and do not the Truth; but if we walk in the Light as he is in the Light, then have we Fellowship one with another, &c.* Observe that this living true God, who is a Spirit, and Light, is one God; his Light and Spirit in his People is one in its kind or Nature with himself, he being the Fountain of it, and it of himself, it cannot contradict him, or itself, in the several Measures, Manifestations & Dispensations of it, in those who receive it, believe, and obey it: For if it should, or could do so, then God by it would be rendered the Author of Confusion [and not of Peace,] in all the Churches of the Saints; which to believe or suppose, is very highly blasphemous against him, and directly contrary to the holy Apostles Doctrine, who saith, *God is not*
the

the Author of Confusion, but of Peace, in all the Churches of the Saints.

The same Apostle saith, *The Fruit of the Spirit is in all goodness, Righteousness, and Truth, proving what is acceptable unto the Lord: And he exhorted the Saints, saying, Have no Fellowship with the unfruitful works of Darkness, but rather reprove them. To those who walked in the Spirit and Light of God, he said, Walk in Love as Christ also hath loved us: To these also he said, Ye were sometimes Darkness, but now are ye Light in the Lord, walk as Children of the Light. See Eph. 5. Again he saith, The Fruits of the Spirit is Love, Joy, and Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law; and they that are Christs have crucified the Flesh, with its Affections and Lusts: If we live in the Spirit, let us also walk in the Spirit; let us not be desirous of vain Glory, provoking one another, envying one another. Again he saith, The Works of the Flesh are manifest, which are Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, of the which I tell you before, as I have also told you in times past, that they that do such things shall not inherit the Kingdom of God. Gal. 5. Again the holy Apostle*

postle *John* in the Holy Ghost saith, *He that saith he is in the Light, and hates his Brother, is in Darknes* even until now; *he that loveth his Brother abideth in the Light, and there is none occasion of Stumbling in him: But he that hateth his Brother is in Darknes, and walketh in Darknes, and knoweth not whither he goeth, because that Darknes hath blinded his Eyes.* If a man say I love God, and hateth his Brother, he is a Liar; this Commandment have we from him, that he who loveth God loveth his Brother also. See 1 *John* 4.

My dear Friends, Observe, That where the Fruits of the Spirit and Light of God and Christ are wanting, in those who profess the same to be their Teacher, Ruler, and Orderer, and contrariwise, the Fruits or Works of the Flesh do appear, this is a plain proof, that their saying they are taught, led, and governed by the Spirit and Light of God and Christ, is very notoriously false, yea blasphemous against God, Christ, and his Divine Light and Spirit: For when Christ told his Disciples, that false Prophets, Anti-Christes, Deceivers, &c. should come, saying, *Beware of false Prophets which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves*, he said, *Ye shall know them by their Fruits.* Do men gather Grapes of Thorns, or Figs of Thistles?

Even

Even so every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit: Every Tree that bringeth not forth good Fruit is hewn down and cast into the Fire: Wherefore by their Fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven. See *Math.* 7. 15. and 24. Again he saith, Many false Prophets shall arise, and shall deceive many: And because Iniquity shall abound, the Love of many shall wax cold; But he that shall endure unto the end, the same shall be saved. There shall arise false Christs, and false Prophets, and shall shew great signs and Wonders, inasmuch that if it were possible, they shall deceive the very Elect. See *Matth.* 24. 11, 12, 13, 24. & see *Mark* 13. 22. he repeating the same words of Christ, and there he saith, Take heed, I have told you before.

Observe Christ's Promise to the faithful chosen Elect, notwithstanding all the deceiveableness of unrighteousness, which then did, now doth, or hereafter may work in the Instruments of Satan, (by feigned Words, or fair, or flattering Speeches, false signs, or lying wonders, whereby he lieth in wait to betray and deceive, by which he hath prevailed upon
some

some unstable, unwatchful, unfaithful, and therefore unskilful Souls, who are not acquainted with the depths of Satan, speaking in his Agents) yet can he not in his Agents, deceive the Elect, the chosen of God.

Observe, all that are convinced of the truth, and come to some degree of Obedience to it, are not come to the **settled State of Election**, (although they are come to a sight and feeling of the Spirit of Christ, in whom the Election stands) in which State it is impossible to be deceived. Let not the weakest amongst the Believers in, and Obeyers of the Light of Christ Within, be discouraged at these sayings; for as they keep to the Light, God the Fountain of it will keep them from falling. God set Adam in a State of **Innocency**, in which it was possible for him to stand, yet it was not impossible for him to fall; for we both read, and believe, he did fall; he could not stand in his own strength, but in the strength of the Lord his Maker, through want of his diligent attendance, and waiting upon God his Maker for preservation, he fell under the power of the Deceiver. But Christ who never fell spake of a State, & brings those who continue diligent & watchful into it, which is beyond that, as his forecited words do plainly imply. The Apostles writ unto the Believers in the Light of Christ thus: *viz. Wherefore Brethren give all diligence to make your Calling*

Calling and Election sure ; for if ye do these things ye shall never fall. 2 Pet. 1. 10. Read the Chapter through , &c. Again he saith, Beware, lest ye being led away with the Errour of the wicked, fall from your own Stedfastness : But grow in Grace, and in the Knowledge of our Lord and Savior Christ, to him be Glory, now and for ever, Amen. Chap. 3. 17, 18. Again Jude writes thus: Now to him that is able to keep you from falling, and to present you faultless before the presence of his Glory, with exceeding joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen. Jude 24, 25. read the Epistle throughout.

Observe further, that the **Settled State of Election**, where deceit cannot enter, is not a State above, or beyond Watchfulness; and the **holy fear of God** (the Son of God himself in the daies of his Flesh, watched and prayed, and was heard in that he feared, as the Author to the *Hebrews* writes, *Heb. 5. 7.*) but in this State, of Watchfulness, and the **holy Fear of God**, they continually abiding stedfast in, so such it is become Natural to dwell and abide there, being rooted and settled in the Godly, or Divine Nature, of which they are made partakers ; as the Apostle writ ; see *1 Pet. 1. 4.* See how *Fulks* renders this place in his Confutation of the Popish Translation at *Rhemes* ; he renders the words **Divine Nature, Godly Nature.** C Eter-

Eternal Glory to him for the preservation of his People, who daily wait upon him; he gives them Wisdom, Strength and Preservation; he who keeps them never slumbers nor sleeps; holy and mighty is his Wisdom and Strength, by which he redeems, preserves, and upholds his People, in doing that which is well pleasing in his sight. Blessed are all those who diligently wait to be made partakers of the same, they shall be upheld thereby through all Temptations, Trials, and the Buffetings, and Winnings of Satan, out of his snares, and over him, (in Christ the Elect Seed, which bruise his Head) and over all his several sorts of Agents; for as the Apostle saith, **Greater is he that is in us than he that is in the World, by whom we overcome the World.**

O my dear Friends! All diligently wait on God in the Divine Light and Spirit of his Son, that you may grow in the Grace and knowledge of our Lord and Saviour Jesus Christ more and more, that you may be all firmly rooted and grounded in him, as Trees or Branches of Righteousness, the planting of the Lord God, that you may bring forth much Fruit to the Praise and Glory of his name. Christ the living true Vine said unto his Disciples of old, *I am the true Vine, and my Father is the Husbandman; every Branch that beareth not fruit in me, he taketh away; and every*

every

every Branch that beareth fruit, he purgeth it; that it may bring forth more fruit-- Abide in me, and I in you: As the branch cannot bring forth of itself, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered. Joh. 15. 1, 2, 4, 5. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my Commandments ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. This is my Commandment, that ye love one another as I have loved you. See John 15. 5. &c.

O my Friends! These are the sweet and comfortable Sayings of our Lord Jesus Christ, our Prince of Life, Love, and Peace. Let them be duly weighed, faithfully regarded and followed by you all who profess to be his **Disciples**, (that is) **Learners** of him; for as he saith, *Without him we can do nothing*, except we be joined to his **gracious Spirit** of Light, Life, and Peace, we cannot please God, but being joined to it, it worketh in us to will and to do that which is well pleasing in the sight of the Lord God. So we become

his workmanship in Christ, created in him unto those good Works which God hath ordained we should walk in, that our Light may shine before men, that they may behold our good Conversation in Christ, constantly coupled with that godly fear, wherein there is not only a hating of, but also a coming out of, and preservation from, **Pride, Arrogancy, and every evil way.**----- O my Friends! This is that which is to be desired, sought of God, and diligently waited for; this is the **durable Riches** that far excels all that can be mentioned besides it; this is the **Treasure** that is to be laid up in Heaven, according to Christs Command, *where neither Moth can corrupt, nor Thief break through and steal.* Blessed are all they who diligently wait for the **Increase and Security** of this Treasure, they shall never be forsaken of the Lord; he whose the Earth is, and the fulness of it, who feeds the Ravens, cloaths the Grass, and takes care for Sparrows, will take care and provide for them. So all wait, that your Faith and Confidence may be preserved, confirmed and increased to his eternal honour, and your enduring Peace and Comfort; even so be it, *Amen.*

Concerning good Conscience.

MY dear Friends, something lies upon me to write to you in the tender Bowels of our Lord Jesus Christ, the Prince of our Christian Peace, Fellowship, and Unity. The matter before me is this: I find that there are some persons professing Truth amongst us, (who not being faithful to the gracious Spirit and Light of our Lord Jesus Christ, which they make profession of) that are offended with the *Method, Manner and Form* in which Friends Care of Gods Glory, and the good one of another, is manifest; these persons talk much of *Liberty of Conscience*: To which I say, *Liberty of Conscience* (rightly understood) hath ever since we were a People, been, and still is owned amongst us; but for any who profess to be *followers of the Light, Members of the Church which is in God*, to plead *Liberty of Conscience* for themselves, without putting a difference betwixt *good Conscience* and *evil*, this is an Unsound and Unchristian Plea (for the Apostles of Christ distinguisheth betwixt *good* and *evil Conscience*) yea, shews that they are separated and divided the one from the other, for they proceed from *contrary Causes*. The Apostle said, *My*

Conscience beareth me witness in the Holy Ghost, Rom. 9. 1. And again, I have lived in all good Conscience unto this day: For our rejoycing is this, the Testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you-wards. See 2 Cor. 1.

12. He who had believed and received the Holy Ghost, was made of a good Understanding by it, his Will and Affections also being purified from Corruption thereby. so that he did not only understand what was **right** and **wrong**, but he also willed and took pleasure to act and do that which was and is well pleasing in the sight of the Lord: And this he was enabled to do by the Power of the Holy Ghost, or Spirit of Truth, which (according to the Promise of Christ) leads his faithful Subjects by Degrees from Glory to Glory, from one degree of Grace to another) into all Truth: And so are the faithful followers of Christ Jesus led in this our day.

• Paul writing to Timothy saith, Now the end of the Commandment is charity out of a pure heart and of a good Conscience, and of Faith unfeigned, from which some having swerved, have turned aside unto vain jangling. 1 Tim.

1. 5, 6. Again ver. 18, 19. he chargeth Timothy to hold fast Faith and a good Conscience, which some having put away,

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concerning Faith have made shipwreck. Again, Chap. 3. ver. 9. *The Mystery of Faith is held in a pure Conscience.* The Apostle Peter writes to the Believers thus, (*viz.*) *Having a good Conscience, that whereas they speak evil of you as of Evil-doers, they may be ashamed that falsely accuse your good Conversation in Christ.* 1 Pet. 3. 16.

Concerning evil Conscience.

THE Apostle writes thus: *Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to the seducing Spirits and Doctrines of Devils, speaking Lyes in Hypocrisie, having their Consciences seared with an hot Iron.* 1 Tim. 4. 1, 2. Now the Prince that begets and upholds this evil Conscience, hardened and seared, is the Devil, who abode not in the truth, in whom there is no truth, *he is that Prince of the power of the Air, who works in the hearts of the Children of Disobedience,* as the Apostle saith. This is he who leads into the fleshly Liberty from the Cross of Christ, into the fleshly Lusts, which war against the Sou^l, and drowns such men in perdition, who become Enemies to the Cross of Christ. This Liberty is not to be given way unto, nor to be pleaded for by any true Christian; this

is not the **Liberty** of the **Sons of God**, which he hath promised to restore them into, who believe in Jesus Christ, and take up their daily Cross and follow him, giving and taking **Liberty** to this **evil Conscience** brings into corruptible Bondage, yea, it vassalizeth the Creature, Soul and Body to Satan; and if this **Liberty** be continued in, it brings everlasting destruction both upon Man and Woman.

Paul writ to Titus, saying, Unto them that are defiled and unbelieving is nothing pure, but even their Mind and Consciences defiled; they profess that they know God, but in Works they deny him. See Tit. 1. 15, 16. Again, the Apostle writing to the Hebrews, saith, Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience; &c. Let us hold fast the Profession of our Faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto Love and to good Works, not forsaking the Assembling our selves together as the manner of some is; but exhorting one another, &c. See Heb. 10. 22, 23, 24, 25.

Oh my dear Friends! All tenderly consider, that the great work of God in, and through Christ, is to put away this **evil Conscience**, and to work in man a good one, yea, to redeem out of all corrupt, sinful, fleshly **Liberty**, which **Liberty** embondageth the
Creature

Creature under Satans power, as I said before. Now Christ the patient and innocent Lamb of God, was sent by the Father to take away the Sins of the World, which *John Baptist* in his Eternal Light saw, and testified of, and in the same Divine Spirit and Light of Christ *Daniel* the Prophet saw, and testified of, saying, *He shall finish Sin and Transgression, and shall bring in everlasting Righteousness*: Blessed are all they who in Faith and Patience wait to see this great Work carried on, and finished in the appointed season of the Father.

O my *Friends*! Seriously consider how **enclinable, apt, and prone** Men and Women are (after they are come to some degree of the knowledge of God, and of Christ, and of the daily Cross) to hearken to the Serpents voice, (who deceived *Eve*) who leads into this ungodly Liberty, who by his Transformations hath deceived some in our Age after they knew God and Christ, as aforesaid; and he has **promised them Liberty and great things**, as he did *Eve*, and has brought them into **misery** as he did her; and through this his accursed work, a Root of Bitterness is sprung up in some, which is in danger to defile many, *which God through his tender Mercy put a stop unto, confound, and drive backward*: This is the earnest desire of my Soul.

The Apostle *Peter* writes against the flesh-
ly

In Libertines, with which the Church was exercised in his day, which became matter of much Travel and Grief to the faithful Apostles; of them he thus writes, *viz.* *These are Wells without Water, Clouds that are carried with a Tempest, to whom the mist of Darknes is reserved for ever ; for when they speak great swelling words of vanity, they allure through the Lusts of the Flesh, through much Wantonness, those that were clean escaped from them who live in error : While they promise them Liberty, they themselves are the servants of Corruption ; for of whom a man is overcome, of the same he is brought into Bondage , &c.* See 2 Pet. 2. 16. to the end.

Dear Friends, Something more is upon me to write concerning **Conscience**. The Apostle writing to the Church at Corinth, speaketh of the Idolatry of the Gentiles, (*viz.*) *As concerning therefore the eating of those things that are offered in sacrifice unto Idols, we know that an Idol is nothing in the World ; for though there be that are called Gods, whether in Heaven or in Earth, (as there be gods many, and lords many) But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him ; howbeit there is not in every man that knowledge ; for some with Conscience of the Idol unto this hour, eat it*
as

as a thing offered unto an Idol, and their Consciences being weak are defiled. But meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse. But take heed, lest by any means this Liberty of yours become a stumbling block to them that are weak; for if any man see thee which hast knowledge sit at meat in the Idols Temple, shall not the Conscience of him which is weak be emboldened to eat those things which are sacrificed to Idols? &c. Read 1 Cor. 8. 4. to the end of the chap.

Observe here, that some with Conscience of the Idol did eat things sacrificed unto it, and their Consciences therein and thereby were defiled. The *Christians*, who knew there was no other God but one, were warned by the Apostle, that they should not sit in the Idols Temple at Meat, with those who eat their meat unto the Idol, lest their so doing should embolden those ignorant Idolaters to persist in their Ignorance and Idolatry; for though some might say, they did not eat it to the Idol as the Idolaters did, but for strength and sustenance to the outward man; yet this would not answer the Counsel of the Lord in the Apostle, nor the Light of Christ in their own Souls; but they were to abstain from eating with them at such Sacrifices, thereby to prevent emboldening them therein. And in chap. 10. ver. 20. take his Testimony against

gainst this sort of Idolatry in these words, *viz.* *But I say that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God. (See Acts 15. 28.) And I would not that ye should have fellowship with Devils.*

My Friends, these Testimonies I bring, not only to shew good Conscience from evil Conscience, and weak from strong, but also to shew how careful the Apostle was, that those believing Gentiles (who had received the knowledge of the one true God) should walk in faithfulness to him, according to the knowledge which he had given them, that by their good conversation, in Christ as well as by their, preaching of the word and Doctrine of the Gospel, those Idolaters might be turned from their dumb Idols to serve the living God.

Concerning them that are weak in the Faith.

YET something further concerning them that are weak in the Faith. The Apostle writing to the believing *Romans*, writes thus, *viz.* *Him that is weak in the Faith receive you; But not to doubtful disputations; for one believeth that he may eat all things, another who is weak eateth herbs: Let not him that eateth*

eateth despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him.--- One man esteemeth one day above another; another esteemeth every day alike; Let every man be fully persuaded in his own Mind, &c. See Rom. 8. 1, 5, &c.

My Friends, some unruly, and some unskilful persons of our time, who would be accounted *strong, faithful, and wise*, under the Profession of the Light of Christ Within, have endeavoured to strain and wrest this last cited Scripture, thereby to justify and cover themselves, in the practising of some things which are contrary to the Truth, as it is in Christ Jesus; as also in the omitting and neglecting of some things, which the Light of Jesus hath led the faithful into, not only the Elders or aged in Christ, but the younger also. In bearing with weakness we are of the Apostles mind and concerning eating of Hearbs, or any sort of Food or Meat; we would have all who profess the Light of Christ Jesus, to wait diligently in it, that by it their Understandings may be cleared, that they may see as the Apostle did, and be persuaded as he and many more were, and are, that **there is nothing unclean of it self**; that so out of weakness they may grow strong in the Lord. The same Apostle who took this care, that they might not judge one another about *Meats, Drinks*

Drinks, and Days. Hear what he further saith concerning these things, when some among the Christians would, or did command to abstain from Meats, and would have it received as a Principle or Doctrine of Christ in his Church, then the Apostle judged it, and ranks it as one of the Doctrines of Devils. See *Tim.*

4. 1, 2, 3.

Observe whilst the abstaining from Meats, in the before mentioned sense, was practised as a *Weakeness* (which it really was) through shortness of Understanding, he bore with it and exhorted others so to do, saying, *We who are strong ought to bear the Infirmities of the weak:* Rom. 15. 1. But when some did account themselves strong and wise in Christianity, (but were not so) would have enjoined it as a Command, that he judged, as aforesaid.

Concerning Days.

A Gain concerning Days hear what he saith, (*viz.*) *Howbeit then, when ye knew not God, ye did service to them which by nature are no Gods. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly Elements, whercunto ye desire again to be in Bondage.*

daye. To observe Days and Months, and Times, and Years; I am afraid of you, lest I have bestowed on you Labour in vain: Brethren, I beseech you to be as I am. Gal. 4. 8, 9, 10, 11. Again hear what he saith, viz. Now the God of Patience and Consolation grant that you be like minded one towards another, according to Christ Jesus, that you may with one Mind, and one Mouth glorifie God, even the Father of our Lord Jesus Christ. Rom. 15. 5, 6.

Again, hear what the Apd̄stle saith concerning these things, writing to the believing Colossians, viz. *Let no man therefore judge you in Meat or in Drink, or in respect of an holy day, or of the New Moon, or of the Sabbath days, which are a shadow of things to come; But the body is of Christ, &c. Col. 2. 16, 17.*

Observe, That the Apostles and Primitive faithful Christians, who bore with the weaknesses of some, in their observation of Days, and limiting themselves to eating of Hearbs, they were not to be judged in their eating or drinking, who eat and drank in the Faith and Counsel of God; neither were they to be judged, because they did not observe the *Jews Holy-days* (so called,) neither because they did not observe the Jews *New Moons*, or *Sabbath days*, which are a shadow; for they were come to Christ, who is the end of the Law for Righteousness sake, to every one that believes, as its written. Again,

Again, hear what Christ saith, And he called the Multitude together & said, *Hear and understand, Not that which goeth into the Mouth defileth the Man, but that which cometh out of the Mouth defileth the Man. Do not you understand; that whatsoever entereth in at the Mouth goeth into the Belly and is cast out into the Draught? but those things that proceed out of the Mouth, cometh forth from the Heart, and they defile the Man; For out of the heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witnes, Blasphemies, these are the things which defile a man.* Matth. 15. 10, 11, 17, 18, 19, 20. And concerning the **Jews Sabbath** hear what Christ saith, And he said unto them, *The Sabbath was made for Man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath,* Mark 2. 27, 28.

Observe, this he said unto the **Pharisees**, who judged his **Disciples** for plucking the Ears of Corn on the Sabbath day, who said unto him, *Behold, why do they on the Sabbath day that which is not lawful?* Upon which he brought them an Instance what *David* did, in eating the **Shew bread**, &c. But Christ by offering up himself through the Eternal Spirit, hath since that put an end to these shadows; so that the Apostles and Primitive Christians were not to be judged for their refusing to practise them when Christ had ended them. And
though

though the Apostles and Christians did bear with the Practice of these things in some, after they came to make some profession of Christ, yet they bore with it as weakness which it was, which the strong in Christ knew they would outgrow, as they diligently did follow on to know the Lord, through obeying him in what they did already know; for that is the way for every one to know what is needful for them to know, which they yet know not, even to be obedient to God in what they do already know: For he is faithful who hath promised, saying, *He that is faithful in a little, I will make him Ruler over much. The Path of the Just is as the shining light, which shines more and more unto the perfect day, as 'tis written. And again, The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, &c.*

Now if those weak ones, with whom the Primitive Christians bore in these things, should have called them Apostates and Innovators, and have called their Epistles, rotten Orders, and Prescriptions and Edicts, and have judged them in their Christian freedom, because they did not continue with them in Bondage, in Eating Herbs, Observation of Days, Years, and Times, and should have cried

up their Jewell^y bondage to have been Chri-
 stian Liberty, and themselves to be *strong*
Christians, and the others to be *weak*, or
darkned and *Apostatized*; Would the Apo-
 stles and Primitive Christians have owned
 them as Brethren in Unity, and have had
 Fellowship with them in their so doing?
 Yea or Nay? Let Gods faithful Witness in
 all that know it, answer this Question.

Oh! my Friends, I am grieved in Spirit,
 because of the *hardness*, *wilfulness*, and *self-*
conceitedness of some, whose work, at this
 day, is to unsettle the minds of Gods peo-
 ple, by drawing them from their diligent
 attendance unto the Spirit, Light, and
 Voice of God in their own hearts and souls,
 and in the mouths of his faithful Servants,
 (which Spirit, Light, and Voice in their
 hearts, and in the mouths of his Servants,
 is not contradictory to it self in the one or
 the other) after them, into ungodly jealou-
 sies, evil surmises, thoughts and imaginati-
 ons, words and actions, by which evil work
 several persons, whom the Lord in mercy
 had gathered near to himself, have been
 drawn out from the simplicity, which is in
 Christ, into prejudice, evil jealousies, and
 also into some practices, which are incon-
 sistent with the Truth as it is in Christ Jesus,
 divers of whom the Lord hath in mercy gi-
 ven the sense thereof, and through his righ-
 teous

teous Judgments upon the evil, hath restored them into Unity with himself and with his tender people, who in his tender bowels have travelled for their restauration, who now greatly rejoyce in their return. Glory, yea, Glory to his Eternal Name for the same, and that for evermore.

'Tis my Faith, that God will disintangle some who are yet held by the aforesaid Snares, for whose return my Soul travels in Prayers and Supplications to God : Faithful is that saying of the Apostle, Rom. 14. 22. *Happy is he that condemneth not himself in the thing which he alloweth.* Again he saith, *Now I beseech you, Brethren, by our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you ; but that you be perfectly joyned together in the same mind, and in the same judgment : For it hath been declared unto me of you , my Brethren, by them which are of the House of Cloe, that there are Contentions among you. Now this I say, that every one of you saith, that I am of Paul, and I of Apollo, and I of Cephas , and I of Christ : Is Christ divided ? Was Paul Crucified for you ? Or were you Baptized in the name of Paul ? Christ sent me not to Baptize , but to Preach the Gospel ; not with wisdom of Words, lest the Cross of Christ should be made of none effect : For the Preaching of the Cross is to them that perish, foolishness ; but*

unto us which are saved, it is the power of God: For it is written, I will destroy the wisdom of the wise, &c. We preach Christ crucified, unto the Jews a Stumbling Block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, &c. 1 Cor. 1. 10, to 19.

Oh! my dear Friends, and all you who profess the Divine Light of Christ to be your Teacher; seriously consider of these things: My earnest desire for you all is, that you may all diligently wait in the Light of Christ, therein to receive a right understanding thereof; for if you therein diligently wait, you will see that it was not the Apostles desire or pleasure, that they should contend, or be in strife for Apollo, or Cephas, or Him, or for them one against another; but that they should all exalt and magnifie Christ, who died for them, and rose again to govern and lead them in righteousness, and to uphold and justify them in the same: And also consider, that he Preached not the Gospel with the wisdom of words, or the words which mans wisdom teacheth, lest the Cross of Christ should be made of none effect; but he Preached the Gospel with the Holy Ghost sent down from Heaven, in the words which it taught him; that their Faith, who heard him,

him might not stand in the wisdom of those words, which mans wisdom teacheth; but in the power of God; for, as he saith in 1 Cor. 4. 19, 20. *I will come to you shortly, if the Lord will; and will know, not the speech (or words) of them which are puffed up, but the Power; for the Kingdom of God is not in word, but in Power; neither doth it stand in meats or drinks, but in righteousness and peace, and in the Holy Ghost, into which Kingdom God hath gathered and is gathering them that have or yet do, or hereafter may, in sincerity Hunger and Thurst after it.*

Again, consider the Apostle took great Care in his Preaching, that the Cross of Christ might not be made of none Effect, that those who were come to bear it, might not be weary of it, and Cast it off, because of the offence taken by the wicked at them, for their Obedience thereunto (nor for any other cause); for it is true as he writ, the Preaching of the Cross is to them that perish foolishness, but unto us it is the power of God; and as it was then, so it is now, *he that was born after the flesh, persecuted him that was born after the spirit; and they that live godlike (or in the likeness of God in Christ Jesus) shall suffer persecution; but evil men and seducers shall wax worse and worse, deceiving and being deceived.*

Again Consider, oh my friends, and all you who profess the Light of Christ within to be your Teacher, Ruler, and Guide, what is the cause that some professing the Light within make such a Noyse against that wholesome Method or Order which the God of Order hath brought forth amongst us, in taking Care of his Glory, and the good one of another ; that the professors of the Gospel and its Light may walk Orderly in the Light as becomes the same, that their Light might so shine before men, that they might see their good works, and glorifie their Father which is in Heaven, according to Christs Command. Is it not obvious and plain that their Noyse and Clamout is, because they seek a Liberty which Christ and the bearing of the Cross Admits not, nor allowes of? Oh Consider the sayings of Christ, *Strait is the Gate, and Narrow is the Way that Leads to life, &c. and broad is the Gate, and wide is the Way that Leadeth unto destruction, and many there be that go in thereat, but Labour ye, To Enter in at the strait gate.* Many Ancient Faithful friends, who have kept their habitations in the Light, and their first Love therein to God (the fountain of it) and one to another, have not forgotten what Exercise was gone through Twenty Years ago and upward, through the unsound ~~Notions~~ *Notions*, ~~Doctrines~~ *Doctrines* and

Prac.

Practices of some, who not only professed
 the Light within, but Largely talked and
 preached in Commendation of it when
 they were out of it, and in their works
 Enemies to it : Oh how were some at un-
 awares beguiled through their *fair words &*
fine speeches in their *feigned Commendation* of,
 and in words *Magnifying the Light within* !
 they told us in those dayes, They were
 come to a greater Dispensation and Glory,
 then we were in, and they told us, that we
 were in the form without the power ; and
 told us, God would break our form and
 scatter us ; but they proved false Prophets ;
 for God hath broken them, and scattered
 them, but preserved and kept his People,
 who have been kept by his Mighty power
 through Faith in the true form of Godliness,
 while divers of them, with their high and
 vain pretentions, have not only been e-
 stranged from the Life and Power of
 Godlyness, but also from the very form
 thereof, turning into the Liberty and Lusts
 of the flesh, and so became Enemies to
 the Cross of Christ, whose minds went
 downward, into the Earth and Earthly
 things, from the Heavenly ; the Latter-
 end of such we have seen to be worse than
 their beginning, though many that were so
 subtilly prevailed upon and hurt in those
 days, came (through the tender Mercy of

God) to see the snare in which they were taken, and came out of it; and as it was then, so will it be with respect to divers who through idleness and at unawares (for want of watchfulness in the Holy fear of God) have been of late years, and yet are ensnared and entangled, as others were before them; tho some whom Satan hath made use of to ensnare them, may not return to the Lord by Repentance, but be cut off in his displeasure.

And oh my friends, and all you that profess the Light within to be your Teacher, Consider; doth not some at this time who profess the same Light within to be their Teacher, pay Tithes to a Priest or Priestess, go to a Priest to be married, or be married by him, use the unchristian Customs and fashions of the People of the Nation, in their unsound speech and vain Compliments, and some in their superfluous and needless apparel, and some in swearing, and some in seeking to, and complying with, and trusting in the Arm of flesh for their security; and do not these Cry, we must be left to our Liberty in these things, We must have Liberty of Conscience and have not some of them presumptuously said, that the Spirit or Light of God might allow them to do so? and to cover and justify themselves in this unchristian Liberty, have not some of them sought

sought, to strain and wrest the afore cited sayings of the Apostles Concerning eating of Herbs, Meats, and the Observation of days, and other parts of the Scripture of Truth? Would not some strain and wrest these Scriptures in our time to cover themselves in the afore said unchristian practices? let Gods faithful witness in their own hearts speak in this Matter, and let the words that have fallen from the Mouthes of some of the professors of the Light within (made publick) of late, Witness against them in this matter.

The Lord God said by the mouth of his Prophet, *Wo to the Rebellious Children, that take Councell, but not of me; and that Cover with a Covering, but not of my spirit, that they may add sin unto sin, Isa. 30.1.* My tender desires are for all that profess the Light & Spirit of God within, that they may walk in it, & be covered by it, that the woes of God they may Escape; but the unruly, loose and disorderly professors of it, will not Escape the woes and wrath of God, if they do not unfeignedly Repent, and amend their doings; and Cease from their unchristian deeds, which they have done, and words, which they have spoken against the Lord God, Christ, and his tender faithful servants, who have Anciently and to this day do labour in the Word and Doctrine
of

of the Gospel, in turning many from darkness to Light, from the power of Satan unto God, and for their Preservation, Confirmation and Establishment therein.

*Something concerning Christian Order,
or, Order in the Church of Christ.*

THe Apostle writes thus, *God is not the Author of Confusion but of Peace, in all the Churches of the Saints.* Again, he exhorts or commands, saying : *Let all things be done decently and in order,* 1 Cor. 14. 33, 40. The Apostle James writes thus, *Who is a wise man, and endued with knowledge amongst you, let him shew, out of a good conversation, his works with meekness of wisdom : But if ye have bitter Envyings and Strife in your Hearts, glory not, and lie not against the Truth : This wisdom descendeth not from above, but is Earthly, Sensual, Devilish ; for where Envy and Strife is, there is Confusion and every evil work ; but the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated ; full of Mercy and of good Fruits, without partiality, and without hypocrisie ;*
and

and the fruit of Righteousness is sown in peace of them that make peace, James 3. 13. to the end.

Again, Paul saith, Be ye followers of me, even as I am of Christ: Now I praise you, Brethren, that ye remember me in all things, and keep the Ordinances as I delivered them unto you, &c. and the rest will I set in order when I come, 1 Cor. 11. 1, 2, 3, 4. And again, writing to Titus, he saith: For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee, Titus 1. 5. read it through. Again, the Apostle writing to the Church at Corinth, saith: Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, 1 Cor. 16. 1.

Observe here, that all things were not set in order at once by the Apostles, amongst the Believers and Professors of Christ, but as the work of Faith, Repentance, and Regeneration was wrought in order by degrees, even so good outward Order and Government they grew into gradually, or by degrees; so hath it been and is in our day, with those who to the light of Christ are turned, who therein wait, and more and more follow on to know the Lord; such do not build again the things which the Truth

Truth in them hath destroyed : They do not pay Tythes, marry by a Priest, or turn back into the sinful customs and vain glory of the world ; but they stand in the liberty wherewith Christ hath made them free, and hold fast the Truth, which is their Crown, that no man take it from them, or them from it.

Now all you that are young in Truth, and all others whom it concerns, take notice, that those whom God first turned from darkness to light in this our Age, who became lovers and followers of it, they thereby were led in the very morning or Infancy of their knowledge of the Light, and the teachings of it, to deny being married by a Priest, and to deny paying of Tythes, and to deny Swearing, to deny Envyings, and Strife, Wars and Fighting, which are the fruits of the Flesh, proceeding from the Lusts thereof, and to deny the vain customs, sinful Lusts, and glory of the world ; to continue in the denial of these, is well pleasing to God : And as it was with the faithful in the beginning, or breaking out of the Gospel day amongst us ; so it is with the faithful now, as with respect to their testimony in the denial of these things ; and God hath given great Increase of his spiritual Treasures, Riches, and Blessings, to those that have continued faithful since that time ;

so

so that they are now nearer to the Lord, than they were in the morning of the day, and Infancy of their knowledge of him, *Glory to his Name for the same.* And thus it was with the Primitive Believers and Walkers in the Light, as the Scriptures of Truth declare.

Now to such as say, *Things amongst us* (who profess the Light of Christ to be our Teacher) *are not as they were in the beginning;* I say, *say*, as with respect to all persons professing the Light, as aforesaid; they are not, nor yet with respect to divers things practised by the professors of the Light; for the Faithful have grown from one degree of Grace to another, and so from the practice of some good things, to the practice of more good things, having walked in the Light, they have held what they had, and gained more, according to Christs promise, who said, *He that is faithful in a little, I will make him Ruler over much:* And there is to be a growing from *strength to strength*, and from *Glory to Glory*, from one degree of Grace to another, till there be an appearing in *Sion* in perfect beauty, till there be a coming to the measure of the Stature of the fulness of Christ, to a perfect man in Christ Jesus. This is accordiog to the Apostles Doctrine: Who thus goes on gradually towards perfection, are no *stagnates*,

States, Backsliders, or Drawers back to perdition: but presses forward for the complete Redemption of their Souls: So these are in a better condition than they were in the beginning of their profession of the Spirit, Truth, and Light of Christ within; As he saith, Every Scribe that is taught or instructed unto the Kingdom of God, is like unto a Man that is an Houholder, which bringeth out of his Treasure things new and old.

All that come to this State, walking in the light, as aforesaid, they increase in good Order in the Power of God.

And again, Christ saith: *Take heed what you hear, &c.* And he said, *Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it? It is like a Grain of Mustard-seed, which when it is sown in the Earth, is less than all the seeds that be in the Earth: but when it is sown, it groweth up, and becometh greater than all Herbs, and shooteth out great Branches, see Mark 4.v.24. to 32.*

Observe here the Parables that Christ Spoke concerning the Kingdom of God, and the Increase of it: Now as the Grain of Mustardseed is small, but being sown in the Earth groweth gradually, and in due season brings forth great increase
of

of its own Nature and Kind, even so the Heavenly Spark or seed of life, being believed in by man, it takes root in his heart, and grows gradually, and in the Appointed season of the Father brings forth fruit, first a little, and afterwards more; for Christ the living Vine said, *In this is my Father glorified, that you bring forth much fruit: I am the true vine, my father is the husbandman. Every branch that bringeth not forth fruit (in me) he taketh away; and every branch that beareth fruit, he purgeth, that it may bring forth more fruit, Joh. 15.* And again, he said, *So is the Kingdom of God, as if a man should cast seed into the ground, and the seed should spring and grow up, &c. for the earth bringeth forth fruit of her self, first the blade, then the ear, then the full corn in the ear, Mark. 4. v. 26. to 32.*

Again, the Prophet *Isaiah* Prophefying of Christs Government and Kingdom, writes thus, *For unto us a Child is born, unto us a Son is given, the Government shall be on his shoulder, and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his Government and Peace, there shall be no end; upon the Throne of David, and upon his Kingdom to Order it, and to Establish it with Judgment, and with Ar-*
rice,

since, from henceforth even for ever: The zeal of the Lord of Hosts will perform this, see Isa. 9. 6, 7.

Observe here the Parable of the Grain of Wheat cast into the Earth, it *first* springs to the *Blade*; *secondly* to the *Ear*; *thirdly* to the *full or ripe Corn* in the *Ear*. Now it may be truly said, that when the Grain of Wheat is sprung up to the *Ear*, it is not as it was in the beginning of its growth into the *Blade*, as with respect to the stature and growth of it; for the *second* is greater than the *first*.

Again, it may be said, when it is grown to full ripe *Corn* in the *Ear*, it is not as it was in the beginning of its growth into the *Blade*, nor as it was when it was grown to the *Ear*, but not ripe, full, or perfect *Corn*; for the third degree of its growth was greater than the *first* or *second*, though they proceeded of *one seed* and were of *one kind*, and all good and beautiful in the order of their growth. Now this Grain of Wheat, and the fruit and product of it, in the several degrees of the growth thereof to its perfection, being made by Christ a Parable of the *Heavenly Seed* of God in the Hearts of his People, and of the several degrees of its work and appearance in them, and of the several degrees of growth in it from their *Infancy* therein, to their
com-

compleatness or ripe Age in Christ. All you that profess to be the Generation or Off-spring of this Heavenly Seed, Try and probe your selves in this matter, be retired in the Spirit of your minds, and with the Light (you make profession of) take a view of your States and Conditions, and see whether your growth and prosperity in the Truth doth answer this parable, Yea or Nay.

And observe what *Isaiab* Propheesied concerning Christs Kingdom and Government, He saith, Of the Increase of His Government and Peace there shall be no End. Now they, who under the profession of the Light within, are against this pure Government of Christ, and the increase of it, in the particuler, and in his Church in generall, who are for bringing in and Practising a corrupt fleshy Liberty, Contrary to Christ, these are the Apostates and Innovators, with such the Faithful Christian Apostles and Elders, &c. were Exercised and grieved in the Primitive times, as the Epistles of Paul, Peter, John, Jude, &c. do shew.

Hear what *Peter* saith Concerning this matter, viz. The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the unjust unto the day of Judgment, to be punished; but Chiefly them that walk af-

ter the flesh in the Last of Uncleanness, and
 dispise Government; presumptuous are they,
 self-willed, -- having Eyes full of Adultery, and
 that cannot cease from Sin, beguiling un-
 stable Souls -- These are wells without
 Water, Clouds that are Carried with a Tempest,
 to whom the mist of Darkness is reserved for
 ever; for when they speake great swelling
 words of vanity, they allure through the Lust of
 the flesh, through much wantonness, those that
 were Clean Escaped from them who live in
 Errour: while they promise them Liberty,
 they themselves are the Servants of Cor-
 ruption; for of whom a man is overcome,
 of the same he is brought into bondage, 2 Peter
 2. 9, 10, 14, 17, 18. 19. read the Chapter
 through.

And as it was in their dayes, so is it in
 ours; some fell away then from the faith
 and Obedience to the Cross of Christ, who
 had been Enlightened, and tasted of the
 Heavenly Gift, and of the power of the
 World to Come; who while they therein
 abode, were as Stars in the Firmament
 of the power of God, and as the
 Clouds that are filled with rain, and
 as the Trees of the Lords Planting,
 which brought forth some fruit to
 him; but when they fell away from Christ,
 the root, seed, Light and fountain of life,
 then their fruit withered, and so they came

to be without fruit, as *Jude* writeth ;
Trees twice dead, pluckt up by the *Roots*,
 &c. and could not grow any more.

Now observe, it is not with these as it
 was in the beginning, when they were
 first turned to the Light of Christ, by which
 they come to see their Sins, and to be led
 to Repent of them, and to forsake them ;
 the latter End of these is, and will be, worse
 than their beginning, as the Apostle *Peter*
 writes concerning such ; for saith he, *It had*
been better for them not to have known the way
of Righteousness, than after they have known
it, to turn from the Holy Commandment de-
livered to them; but it is come to pass according
to the true Proverb, the dog is returned to
his own vomit again, and the sow that
was washed, to her wallowing in the mire,
 2 *Peter* 2 i. 22. such, in former time, became
 the Agents of *Sathan* to seduce and draw
 others from the Faith and Obedience of the
 Cross of Christ ; some such have been and
 are in our day. All you that Love the Light
 of our Lord Jesus Christ, which makes
 Manifest all things as they are, and re-
 proves that which is Evil, wait dilligently
 in the Light, that therein you may see all
 the Mysterious workings of *Sathan* and
 his Agents, that therein waiting and a
 biding stedfast, you may Escape all their
 Snares.

*Something more Concerning the order
of the works of God in Heaven and
Earth, and particularly in his Peo-
ple.*

THE great God, who made Heaven and Earth; and the fountains of Water, who made all things good in the beginning, he is the great God of Order, he works his works in Order. In the beginning God Created the Heaven and the Earth, and the Earth was without form and void, and Darkness was upon the face of the Deep, and the spirit of God Moved upon the Face of the Waters, and God

said, let there be * Light, and there was Light, and God saw the Light that it was Good, and God divided the Light from the Darkness, and God called the Light

* Note, God Commanded the Light to be and appear the first day.

Day, and the Darkness he called Night, and the Evening and the morning were the first day : and God said let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters, and God made the Firmament, and divided the Waters which were under the Firmament,

ment, from the Waters which were above the Firmament, and it was so, and God called the Firmament *Heaven*, and the Evening and the Morning were the second day; and God said let the waters under the Heaven be gathered together unto one place, and let the dry Land appear, and it was so; and God called the dry Land earth, and the gathering together of the waters called he seas, and God saw that it was good; and God said, Let the Earth bring forth grass, the Herb yeilding seed, and the fruit-tree yeilding fruit after his kind, whose seed is in it self upon the Earth, and it was so, and the Earth brought forth grass, and Herb yeilding seed, after his kind, and the tree yeilding fruit, whose seed was in it self after his kind, and God saw that it was good, and the Evening and the morning were the Third day: and God said, let there be Lights in the Firmament of the Heaven to divide the Day from the Night, and let them be for signes and for *Seasons*, and for *Dayes* and *Years*, and let them be for Lights in the Firmament of Heaven, to give Light upon the Earth, and it was so, and God made two great Lights, the greater Light to Rule the day, and the lesser Light to Rule the Night, he made the Stars also, and God set them in the Firmament of the Heaven, to give Light upon the Earth, and

to Rule over the Day, and over the Night, and to divide the Light from the Darknes, and God saw that it was good, and the Evening and the Morning were the Fourth day : and God said, let the waters bring forth abundantly the moving Creature that hath life, and Foul that may fly above the Earth in the open Firmament of Heaven, and God Created great Whales, and every living Creature that moveth, which the waters brought forth abundantly after their kind, and every winged Foul after his kind, and God saw that it was good, and God blessed them, saying, *be fruitful and Multiply, and fill the waters in the Seas, and let Foul Multiply, in the Earth,* and the Evening and the Morning were the Fifth day : and God said, let the Earth bring forth the Living Creature after his kind, Cattle and Creeping thing, and Beast of the Earth, after his kind, and it was so, and God made the Beast of the Earth after his kind, and Cattle after their kind, and every thing that Creepeth upon the Earth after his kind, and God saw that it was good; and God said, *let us make Man in our own Image,* after our Likeness, and let them have Dominion over the Fish of the Sea, and over the Foul of the Air, and over the Cattle, and over all the Earth, and over every Creeping thing that Creepeth

eth upon the Earth; so God Created Man in his own Image, in the Image of God Created he him, Male and Female Created he them; and God blessed them; and God said unto them, *be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every Living thing that moveth upon the Earth; and God said, behold I have Given you every Herb, bearing seed, which is upon the face of all the Earth, and every Tree in the which is the fruit of a tree yeilding seed, to you it shall be for ever, and to every beast of the Earth, and to every Fowl of the Air, and to every thing that Creepeth upon the Earth wherein there is life, I have given every green herb for meate, and it was so, and God saw every thing that he had made, and behold it was very good, & the Evening and the Morning were the Sixth day. Thus the Heaven and the Earth were finished, and all the host of them, and on the Seventh day God ended his work which he had made, and he rested on the Seventh day from all his work which he had made, &c.* These are the generations of the Heavens and of the Earth when they were Created. Read the whole first Chapter of *Genesis*, and the beginning of the second, &c.

Observe here the Beautiful and Lowly order of the work of the great God of Order, in bringing forth his Beautiful Creation of Heaven and Earth, and all things in them; behold he did not make Heaven and Earth and all things that are in them at once, or in one day; you may here Read what he made the first day, and what he made the Second day, and what he made the Third day, and what he made the Fourth day, and what he made the fifth day, and what he made the sixth day, and that he finished and ended his work on the Seventh day.

Reader, here thou mayest see how the works of God were Carried on by degrees, to their Compleatness; Likewise thou mayest observe the Ignorance of some in our day, who say, *Things among us* (who profess to be Taught and led by the Light of Christ within) *are not as they were in the beginning, when we were first turned to the Light, but here is new Order or Orders set up amongst us, several Meetings and Practices, which we are afraid, will bring in Apostacy.* Such Ignorant, Dark talk as this have I heard from some who account themselves *Children of Light, Ancient in Truth, Grown, Wise, &c.*

Observe from what God has spoken by the Mouth of Moses, as aforesaid, that from
the

the *First day* to the *Seventh day*, in which God ended his work, he brought forth *ſe* *u* *o* *r* *t* *h* *i* *n* *g* *s* *e* *v* *e* *r* *y* *d* *a* *y*, This glorious work he Carried on by degrees, till he had *C* *o* *m* *p* *l* *a* *t* *e* *d* it according to the Counsell of his own will.

Again, observe, Man, who was at the first made in the likeness of his Maker, *h* *o* *l* *y*, *J* *u* *s* *t*, *a* *n* *d* *g* *o* *o* *d*, being seduced, deceived by the Serpent, who abode not in the Truth, in whom there is no Truth, he is become a degenerate plant of a strange Vine unto God, by *t* *a* *k* *i* *n* *g*, *e* *a* *t* *i* *n* *g*, and *d* *o* *i* *n* *g*, that which the great God from the first hath forbidden, he died the Death according to the word of the Lord, and in this degenerate fallen State is dead in trespasses and sins, his *S* *p* *i* *r* *i* *t*, *m* *i* *n* *d*, *w* *i* *l* *l*, and *a* *f* *f* *e* *c* *t* *i* *o* *n* *s*, dead from God, from Purity, from Holyness, Righteousness and Innocency, in this State of Death he doth not *r* *i* *g* *h* *t* *i* *l* *y* seek after the Living God, in this State he is not *r* *i* *g* *h* *t* *i* *l* *y* affected towards him, he doth not behold his goodness, his glory and Mighty power, he doth not Reverence and fear him as he ought, neither doth he hunger and thirst after him and his Righteousness, Purity, Justice, Love, &c. but on the Contrary, his dead mind, will, and affections, all dead from God, are *J* *m* *p* *l* *o* *y* *e* *d* and *E* *x* *e* *r* *c* *i* *s* *e* *d* by Satan in that which is Evil,
and

and that continually, as the Lord hath spoken by the mouth of *Moses*, viz. *And God saw that the wickedness of man was great in the Earth, and that every Imagination of the thoughts of his heart was only Evil continually; and it repented the Lord that he had made man on the Earth, and it grieved him, &c. Genesis 6. 5, 6.*

Observe the great and merciful Creator, and God of the whole Earth, hath promised the Redemption of his Creature Man, yea, both the Male and Female out of the Bondage of Corruption, into the glorious Liberty of the Sons and Daughters of God; this he hath spoken by the mouths of his Servants, as it is written in the Scriptures of Truth, when God gave his just and righteous Sentence of Judgment upon the Serpent, for his Cursed work of deceiving the Man and the Woman, he said unto the Serpent, *Because thou hast done this, thou art Cursed above all Cattle, and above every Beast of the Field, upon thy Belly shalt thou go, and Dust shalt thou eat all the days of thy Life; and I will put Enmity between thee and the Woman, and between thy Seed and her Seed, and it shall bruise thy Head, &c. Genesis 3. 14, 15.* The Apostle writing concerning this Seed, saith, *Now to Abraham and his Seed were the promises made; he saith not, and to Seeds,*

as of many, but as of one, and to thy Seed, which is Christ, Gala. 3. 16. This Seed Christ was Glorified with the Father before the World began; as he said, *Glorifie thou me with thine own self, with the Glory that I had with thee before the World began,* Joh. 17. he is that Eternal Divine Word, by whom all things were made, who lighteth every that cometh into the World, who, in the days of his Flesh, commanded man, saying, *Believe in the Light, walk in the Light, &c.* The Apostle writing of him to the Saints, said, He was Ordained from of old, but manifest for you in the last time, &c. made of the Seed of David and Abraham, according to the Flesh, but declared to be the Son of God with Power, by the Resurrection from the Dead; he was made in due time of a Woman under the Law, to Redeem them that were under the Law; he went up and down doing good, healing all manner of Diseases, Maladies and Sickneses; yea, he raised the Dead unto life; after which he offered up himself through the Eternal Spirit, as a Lamb without spot and blemish, an acceptable Sacrifice to God for the remission of the sins of the Transgressors, (who believe in him, and come to the obedience of the Faith,) he rose from the Dead the Third Day, and appeared to his Disciples, and gave

gave them many things in Charge, particularly to feed his Lambs and Sheep, (and to love one another, and love Enemies, &c.) after which he ascended according to the Scriptures, and is on the right-hand of the Majesty on High, from whence he shall proceed to Judge the World in righteousness, the man Christ Jesus; this is he who was with the Church in the Wilderness, the spiritual Rock; for saith the Apostle, *He was with the Church in the Wilderness; for saith he, They all eat the same spiritual meat; they all drink the same spiritual drink; they eat and drank of the Rock that followed them, and that Rock was Christ; this is he, of whom John in the Revelations testifies, saying, He rides upon a White Horse, his Vesture is dypt in blood, his Name is called the Word of God, and the Armies which are in Heaven follow him.* This is he that was dead and is alive, and lives for evermore, who hath the Keys of Hell and of Death, who slays the Dragon that plays in the Sea, who destroys Death, and him that hath the Power of Death, which is the Devil; this is he who is the Resurrection of the Dead, and the Life of the Living; this is he who said, *He that believeth on me, though he were dead, yet shall he live; and said, he that liveth and believeth, shall never dye; Martha, believest thou this?* this is he of whom the Apostle

postle writ to the Saints, saying, *Ye, that
 some time were dead in trespasses and sins,
 hath he quickened ; by Grace ye are saved
 through Faith, and that not of ycur selves ; for
 it is the gift of God.* Again, this is he of
 whom the Apostle writ, saying, *We have
 all been gone astray, as Sheep without a Shep-
 herd ; but now we are returned to the Cap-
 tain of our Salvation, and Bishop of our
 Souls : this is he of whom tis written, That
 there is no Name given under Heaven, by
 which man can be saved, but by the name of
 Jesus Christ ; it is also written of him, That
 there is not Salvation in any other ; he him-
 self hath said, I am the way to the Father ;
 no man can come to the Father but by me ; I
 am the Way, the Truth, and the Life ; I am
 the Door, he that enters in by me the Door, shall
 go in and find Pasture ; I am the good Shep-
 herd ; I lay down my Life for my Sheep ; all
 that came before me, they are Thieves and
 Robbers. The Apostle saith, If any man
 have not the Spirit of Christ, he is none of his,
 Rom. 8. 9. they who Preach the Words
 of God, spoken by his Spirit, in, and by his
 Son, or in & by his Prophets or Apostles,
 without the Spirit of God and Christ, they
 steal, the Lord is against them, see Jer. 23.
 Ezekel 13. 1. to the end. 1 Cor. 2. 10, 11.
 1 Pet. 1. 11. 1 Cor. 12. 3.*

Observe,

Observe, This is he by whom God brings forth his New Creation in man, who was fallen dead in Trespases and Sins; the Apostle saith, *If any man be in Christ, he is a New Creature; old things are passed away, behold all things are become New; and all things are of God; and he writ to the Saints, saying, We are Gods workmanship, Created in Christ Jesus unto good Works, which God before Ordained that we should walk in them.*

Observe, This is he that burns up the old Heavens, and the old Earth, which Satan hath filled with Sin and Wickedness; this is he that Baptizeth with the Holy Ghost, and with Fire, who burns up all the false Joy, false Pleasure, which is as a false Heaven; for as the Kingdom of God the true Heaven, consists in true Joy and Peace, so Satan transforms himself in his dark Kingdom, in fallen man, which he has filled with sin, and gives him, for a short time, a false Joy and Peace in Evil doing; this is that Joy that must be turned into Sorrow; this is that Peace which is not the Peace of God, therefore God will destroy it. Heaven and Earth, and all things, were good in the beginning, and man was good, yea very good, his Spirit, Soul and Body; but being fallen from God, degenerated into a Plant of a strange Vine, his Heart, Mind, Spirit,

rit, Will and Affections, all Corrupted, Poisoned, Slain, Dead, from God, he is now become as the corrupt Earth, which brings forth Bryers and Thorns, whose end is to be burned. Mankind in the fall is accounted by the Prophet as a Forest or Wilderness, overgrown with Bryers and Thorns, and he Prophecies of the day of the Lord that shall come upon this Wilderness, Bryers and Thorns, Sin and Wickedness, and shall burn them up. And again, the Prophet of the Lord saith, *The day of the Lord shall come, which shall burn as an Oven, and the Proud, and all that do wickedly shall be as stubble, and it shall burn them up, and leave them neither Root nor Branch.*

All have sinned and come short of the glory of God; Sin brought Death and Separation from God; God saith by the Prophet, *Your Sins separate betwixt you and your God, your sins with-hold good things from you; wash you, make you clean, put away the evil of your doings from before mine Eyes, and then draw near, and let us reason together; though your sins were as Crimson, I will make them as Snow, though they were as blood, I will make them as Wool; I will carry them into a Land of forgetfulness, and Will remove them as far from you, as the East is from the West.* Again, God commands

by the Apostle, saying, *Cleanse your hands you sinners, purifie your hearts ye double minded, be afflicted and mourn, let your laughter be turned into heaviness, and your joy into mourning; humble your selves under the mighty hand of God, and he shall exalt you in due time.* And the Apostle saith, *Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light,* Ephes. 5. 14.

Observe, That all the fallen dead sons and daughters of *Adam*, who come to be made alive to God, to become a generation to him, to bring forth fruit to his Glory, they must come to be *Awakened* by the Spirit and Voice of God, sounding an alarm in their own Hearts and Souls, to have their ears opened to his voice, the eyes of their understandings opened to see him a God nigh at hand, they must know the Revelation of the Righteous Judgments of God upon the head of the Serpent in their own Hearts, Minds, Wills, and Affections, and through his Righteous Judgments to know the old man with his deeds which are Corrupt, according to the deceitful Lusts of the flesh put off, and so to know the fulfilling of the Apostles words, who said, *They that are Christs have Crucified the flesh, with the Affections and Lusts; He that is in Christ is a New Creature.*

Again,

Again, observe, this work of Redemption of the Creature out of the bondage of Corruption, into the glorious Liberty of the sons and daughters of God, is a work that is carried on by Degrees, as Christ hath shewed and set it forth in many Parables, shewing the smallness of its beginning, as to the sense and apprehension of the Creature in whom it is begun; The Kingdom of God in the unregenerate is Compared to a grain of ~~Wheat~~ ^{Wheat} cast into the Earth, which first suffers, or ~~open~~ ^{opens}; but in its suffering or dying brings forth the fruit of its own kind, first the blade, then the ear, then the full, or ~~kripe~~ ^{ripe} Corn, in the Ear. It is also Compared to a grain of ~~Mustard seed~~ ^{Mustard seed} cast into the Earth, which being small, yet in the Appointed season of him that gives the increase, brings forth fruit plentifully: Again, it is Compared to ~~Leaven~~ ^{Leaven} put in three measures of Meal, till the whole was Leavened: Again, it is Compared to a ~~net~~ ^{net} cast into the ~~sea~~ ^{sea}, which gather good and bad to the shore, and gathers the good into Vessels, but casts the bad away.

Observe still, here is a glorious ~~Order~~ ^{Order} in the work of mans Regeneration and Restoration to God; Man, who is turned from Darkness to Light, from Sathans power to God, with the Light he is come to see his sin: Now he is to wait to know

God, (who is a Consuming fire to sin and wickedness,) to appear in him, to burn up and Consume his Sins, to Slay that Dragon or Serpent in him, who has led him into Sin, and hath kept him in it, and caused him to take pleasure in the same. Now he is to wait to know the Mighty, Living, Dreadful God, to appear in him as a refiners fire, and as Fullers Soap; Now he is patiently to bear the Indignation of the Lord, because he hath sinned, untill he hath Mercy on him; for he will not Contend forever with the Repenting, believing Penitent ones, because he delights in Mercy. Now he that thus believes, waits, and submits to the Chastising hand of the Lord, doth not always Continue under his rebukes, Chastisement or Judgment; in the midst of Judgment he remembers Mercy to such; under Judgment he supports the Spirits of these Contrite ones; he strengthens them in this Winter season, and he Leads them through it, as a man of God hath written, *Behold the Winter is over and gone, the time of Rejoycing is come, and the voice of the Turtle is heard in our Land.* Thus they that have set their faces Sionwards, and are travelling with their faces thither-wards, go on and grow from glory to glory, from strength to strength, from one degree in the grace of Christ Jesus un-

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to another, untill they appear in *Sion* in perfect beauty; so these are not like a *Dwarff*, that doth not grow; for a *Dwarff* was by the Law of God *forbidden* to be a Priest, and so was a *Lepoz*; but such who believe, wait, and grow, as aforesaid, are not as the *Dwarff* or *Lepoz*, and *Distast*, who are all Corrupt, from the Crown of the Head to the Sole of the Foot, and who hath no *Health* in them as they say; but these are come to Christ the Physician of Value, yea the saving Health of all Nations, as its written of him; though these can do nothing of themselves, yet they can do all things through Christ that strengthens them, which the Apostle knew and writ of; These have put on the Lord Jesus Christ; These make no provision for the flesh, to fulfill the Lust thereof; these are strengthened by Christ (who is Gods glorious power and wisdom) in their Inward man, as its written; these grow strong in the Lord; by degrees, these put on the whole Armor of God, by which they are defended from all the fiery Darts of the Devil, these are made Conquerors in Christ, who Destroys the Devil, and his works in them; To these is given the Spirit of *praise* instead of that of heaviness; these are returned to *Sion* with songs of deliverance, and Everlasting joy; amongst these

these God reigns, in and through them he shines, to enlighten the dark World, which lyes in wickedness; Thus its written, *Out of Sion, the perfection of beauty, God hath shined.*

Again, the Apostle writing of the Beautiful Order of the work of God in Heaven & Earth, saith, *There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars, for one Star differeth from another Star in Glory, so also is the Resurrection of the dead, 1 Cor. 15. 41, 42.*

Observe here, what the Apostle hath written concerning the Different Order of the Sun, Moon, and Stars in Heaven, & saith, *so is the Resurrection of the dead*; shewing that the several States and Conditions of those whom Christ hath Quickened or raised in some degree from death to life, do also differ in their several degrees of growth in Life, Stature, and Strength, and accordingly do differ in their gifts and places, and glory and beauty, in the Resurrection from Death to Life.

Christ said to them whom he had Quickened, *I am come that you might have life, and that you may have it more abundantly.*

Again, The Psalmist, who was Anointed by God and his appointment, both Prophet and King, writ thus, *Praise ye the Lord; Praise the Lord from the Heavens; Praise him*

him in the heights; Praise ye him all ye his Angels; Praise ye him, all ye his hosts; Praise ye him, Sun and Moon; Praise ye him all ye Stars of Light; Praise him, ye Heavens of Heavens, and ye Waters, that be above the Heavens, Let them praise the Name of Lord; for he commanded, and they were Created; he hath also Established them forever and ever, he hath made a decree which shall not pass; Praise the Lord from the Earth ye Dragons and all deeps, Fire, and Haile, Snow and Vapour, Stormy Wind, fulfilling his word, Mountains and all Hills, fruitfull trees and all Cedars, Beasts and all Cattle, Creeping things and flying Fowls, Kings of the Earth and all People, Princes and all Judges of the Earth, both young Men and Maidens, old Men and Children, let them Praise the Name of the Lord; for his name alone is Excellent, his Glory is above the Earth and Heaven, &c. Psal. 148. read it through.

Here again Observe, the great God of Order, who in the beginning Created all things in Order, and placed them in their Order in Heaven and Earth, all which was very good; he calls of them in Order, by the mouth of his Prophet, to praise, Magnifie and Glorifie him, for whose glory and honour they all were Created good in the beginning; Abaddon who under the Dark power of Satan, has been

bred up in thy Transgression as a Wild Asses Colt, or as a Wild Bullock unaccustomed to the yoke, (or thou that hast known the yoke of Christ and cast it off) wouldest thou in thy folly limit the Holy one of Israel in the beginning, Carrying on and Compleating of his Creating anew in Christ Jesus, the fallen degenerated and dead Sons and Daughters of *Adam* who have believed in his divine Spirit and Light, and therein waits upon him in it, he will not be limited by thee, but will rebuke and Judge thee for thy presumptuous attempt: behold the beautiful Creation, the works of God in Heaven and Earth, and the Order thereof, and these will teach thee better; it is true what the Apostle hath writ, *The wrath of God is revealed from Heaven against all unrighteousness and ungodliness of men, because that which may be known of God, is manifest in them; for God hath shewed it unto them; for the Invisible things of the Creation are clearly seen, by the things that are made, even his Eternal power and Godhead, so that they are without excuse* Rom. 1. 18, 19, 20, see the 21, 22, 23, 24, 25, 26, to the end of the Chapter.

Observe here, Gods Creation, Heaven and Earth, and the things therein are as a book, wherein man and woman may read the wonderful works of God, and the

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Glorious Order and Beauty of them, all People being enlightened by Christ the divine word, by whom God the Father made them all, they believing in the Light of him, in it they may see his wonderful power and wisdom in the bringing forth, upholding and beautiful Order thereof, God having enlightened all by his Word and Spirit, which are one, Calls all the Ends of the Earth to Look unto him; he saith, Look unto me O all ye ends of the Earth and be ye saved; for I am God, and there is none else, a Mighty God and a Saviour: they who believe in his Light, and therein wait, they come therein to see and have Unity with his glorious works in Heaven and in Earth, and in their own Hearts and Souls, and therein come to be made sensible of his bounty and kindness unto mankind in the Creating of them, and setting them in their Beautiful Order, and upholding them in the same, and in the deep sense of these things, Mans Heart becomes tender, broken, and humble within him, and in this tender subjected humble frame of heart and mind, he returns the Praise, Honour, Glory, Dominion, and Thanks unto him, the great God and Creator of all things, who is worthy of Glory, Honour, Obedience and Praise over all Heaven and Earth, now and forever more, Amen.

*Something more particularly concerning
the Order of Christ in his Church.*

THE Apostle writing to the Church at Corinth writes thus, viz. ye are the body of Christ, and Members in particular: and God hath set some in the Church; first, Apostles; secondly, Prophets; thirdly, Teachers, &c. Are all Apostles? are all Prophets? are all Teachers? &c. see 1 Cor. 12. 27, 28, 29. Again, he writes to the Church at Ephesus thus, viz. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the body of Christ, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the Measure of the stature of the fulness of Christ, Ephes. 4. 10, 11, 12.

Observe here, the Apostle shews the order particularly of the several gifts of God to the several Members of his Church, which he gave them by the one Spirit, in which gifts the several Members were appointed to serve him, and each other, and as they all kept in their proper Gifts, they

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did therein serve him and each other, and the weakest Members of the Church also, for whose service they received their Gifts, (The weak had and have the most need of the help and service of these gifts) and as they all kept in the Exercise of their several gifts in the motion, leading and guidance of Gods holy Spirit, the root and fountain of them all, they had all Unity therein one with another, although their gifts did differ, both in the manner of their working, and in the measure or greatness of them, so that there was an Harmony and Unity amongst them, though they were many Members, yet were but one body, all in Subjection unto Christ the one head.

Secondly, Observe the Apostles question, *are all Apostles? are all Prophets? are all Teachers?* &c. He doth not say, *they are*; the contrary is manifest; neither are all the Members in the Church of Christ in this Age called, appointed, or ordained (in their present State) to be Prophets, Apostles, or Teachers; for these are peculiar or proper gifts, given by the Lord God, as, and when, he pleaseth, according to the Counsel of his own will.

Thirdly, Observe, that by what I have said in this matter, I only intend all the Members of the Church of Christ in their present State, are not sent forth publicly with

with a message of Salvation to Preach to the Nations, nor to Prophesie or Preach publicly in words the Doctrine of the Truth or Gospel of Christ, nor are they all appointed of God to Prophesie and foretel things to come, nor are they all made Teachers in a publick Ministry in Doctrine, or Exhortation; for these are peculiar or proper gifts, given according to the Heavenly will and Counsell of God (in his own time and season) as I said before.

Fourthly, Observe that though all the Members of the Body of Christ, have not all or some of the aforesaid places in the body, yet *ev ry* Member hath a place in the body, and it is a pretious and blessed thing, for every Member to know its place, and keep in it, in its proper service, whereto its called of God; but when any Member goes out of the Counsel of God, and looks at anothers gift, and goes out of his own proper place from his gift and service in the body, striving in a wrong mind or zeal after others gifts; Imitating them in words, voice, or sound, or other visible or Audable Motion or Action of the Creature, or through a zeal without knowledge, or by any other means whatsoever, then such a Member hurts it self, and grieves or offends the other more discerning Members of the body, who sees and
feels

feels the out-going of the said Member.

Fifthly, Observe, it is the place and duty of the discerning Members of the body, who see such out-goings, tenderly in the Love and wisdom of God, to speak to such, in order to bring them to a sence of their out-going, and to restore them into their place again (if possible) and to watch over them in Love, for their preservation in it.

Sixthly, Observe, it is the duty of such who have been mistaken, and gone out of their place, as aforesaid, to hear and receive Counsell of those who freely tender it to them, in the Love of God, several such in our day, have had Counsell so given to them, who have received it in the same Love, which have tended greatly to their profit, even to their settlement and Establishment with God, and Uniry with his People, praised be the Lord God for the same.

Seventhly, Observe, that some who have had a place in the Church of Christ, through want of watchfulness in the holy fear of God, have been drawn out of it, by the subtile Adversary of their Souls; and when some of the Members of the body, (who kept their habitation in the Light, in which they have a right sence, sight, savour and discerning of spirits, words and Actions) have spoken to them, in the Wisdom and Love of God, in Order to have Restored them,

them, into their places, that they might therein have been preserved in Unity with God and his People, they have not received in Love, that which in Love was spoken to them, for the good End aforesaid; but on the Contrary have rejected the same, and have let up prejudice, hard thoughts and evil will against their friends, who sought their good, and so these evils given way to by them, have eaten out the Love, gentleness tenderness, meekness, and patience, that once in some Measure appeared in them, and a raging scornful, bitter, rebelling Spirit, hath entered some, as also from the same root, feigned Humility, feigned words and flattery hath appeared in some, these latter mentioned fruits proceeding from the Evil root, is more Dangerous to deceive than the former, therefore all you who Love your own Souls, be warned to fly from the Spirit of dissimulation and flattery, as also from the rude, railing, boisterous, quarrelsome, perverse, Crooked, self-revengful and scornful, Stubborne, self-willful, and self-Exalting Spirit.

Eightly, Observe, that the same God, who by his Spirit, and in his own Order set some in the Church; First, Apostles. Secondly, Prophets. Thirdly, Teachers, &c. by the same Spirit, he gives proper or peculiar gifts to some, that are not Apostles, Prophets

Prophets, or publick Teachers, according to the aforesaid definition of them, viz. he sets some in the Church, helpers in Government, which last mentioned Members are of great service in their places, in the body of Christ, they being kept by him in true Humility.

[O friends, all keep low in your Minds, let nothing be done amongst you in highmindedness or vain glory, for that God Accepts not; but the Meek be Guides in Judgment, but the Proud are an abomination to him.

This is the Testimony of the Lord Jesus Christ to you, viz. The more Persons grow in Christ, the Root, Foundation, and Head of his Church, the more Meek, Humble, and Patient they grow.]

Ninthly, Observe, that though all the Members of the body have not all or any of the before mentioned services in the body, yet have they all a place in the Body, as I said before, and they are blessed who know their place and keep in it, though it be the place of one of the least of the Members of the Body; for that is to be desired, which the good man made choyce of in his days, who said, I had rather be a door-keeper in the house of the Lord, than to dwell in the Tents of wickedness, for the Lord God is a Sun and a Shield, the Lord will give grace, no good thing will he withhold, from them that walk uprightly, Psalm 84. 10,

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Tenthly, Observe, that as every Member hath a place in the Body, so it hath a service therein, though not the place of an Apostle, or Prophet, or helper in Government ; yet all they who are properly and truly of the body, do Preach, witness and testify of God and Christ, his Kingdom and Glory, (and against the Kingdom of Satan, Sin, Wickedness, and the vain Glory and Lusts that are in the World,) In their Christian Lives and Conversations ; and every Member that abides in its place and service, in the fear of the Lord, and true Humility, hath Peace and Comfort with the Lord, and Unity with all their fellow-Members, who keep in their places and services ; and all who keep their places and services, as aforesaid, therein, are in a preparedness for whatsoever the Lord God pleaseth to call them further unto, and when any is called to further or other service, than what God hath already called them unto, their Peace with God and Unity with his People, will be continued in their obedience to God that calls them.

Again, the Apostle writeth thus of Christ, viz. he that descended is the same also that ascended up far above all Heavens, that he might fill all things, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfect-

ing of the Saints, for the work of the Ministry, for the Edifying of the body of Christ, till we all come in the Unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the Stature of the fulness of Christ, that we henceforth be no more Children, tossed to and fro, and Carried about with every wind of Doctrine by the slight of men and cunning Craftyness, whereby they lye in waite to deceiue, but speaking the Truth in Love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly Joynted together and compacted; by that which every Joynt supplieth according to the Effectual working in the measure of every part, maketh Increase of the body unto the Edifying of it self in Love, Ephes. 4. 10, 11. to the 17.

First Observe, that the gifts of the Apostles, Prophets, Teachers, Evangelists, &c. were not given only to convince People of the Truth and way of Righteousness, but also to build them up in it gradually from strength to strength, to a R^p Age in Christ.

Secondly Observe, that those who were turned to the Light and Spirit of Truth by those whom God sent to turn them to it, could not in the Light and Spirit gainsay or oppose them who therein Laboured in their writing and speaking to them to build

build them up in it; from strength to strength, for the Light is not Contradictory to it self in the Preacher or the Hearer, or in any of the Children of it, for that which the Light or Spirit of Truth speaks or dictates to write in one of its Children, it doth not reject, oppose or gainsay in any other of its Children; for if it could do so, then should it be the Author of Confusion amongst its Children, which is most false and blasphemous to say; for God by this Spirit and Light is not the Author of Confusion, but of good, profitable, and Comfortable order and peace in all the Churches of the Saints. The Apostle in this divine Light saw, and by Experience knew that which he writ concerning it, viz. *God is Light, in him is no Darkness at all, if we say we have fellowship with him, and walk in Darkness we lie, and do not the Truth; but if we walk in the Light, as he is in the Light, then have we fellowship one with another, and the blood of Jesus Christ his son Cleanseth us from all sin,* 1 John 1. 5, 6, 7.

Thirdly, Observe, that they who profess the Light of Christ within, whether they be old or young professors of it, that gainsay, oppose, reject, slight and condemn that which the Light or Spirit of Truth hath spoken and dictated to write in its servants and Children for the Profit, Edification,

cation, Confirmation, Establishment, & comfort of the Body, (which Thousands being Children of the Light, have gladly received, and finds the great comfort and profit of) These are not the Lights Children, these do not walk in it, though they talk of it, and though some of them may be full of self-confidence, that they walk in it, and that they are discerning Persons, Wise, Strong, &c. yet this is their great mistake, herein they shew their spiritual darkness, blindness, nakedness, miserableness, *Laodician* like.

Fourthly, Again Observe, That the Apostles who had turned the people to the Light and Spirit of Truth within, who were thereby gathered into Congregations or Churches, did afterward write the several Epistles to the several Churches, and therein gave to them Commands, Doctrines, Instructions, Exhortations, Admonitions, and sometimes sharp Reproofs, and Rebukes, as the Lord by his Light and Spirit moved in them, according to the several States and Conditions of those they writ to; the Apostle Exhorts *Timothy*, viz. *them that sin, rebuke before all, that others also may fear*, 1 Tim. 5. 20. Again, *Reprove, Rebuke, Exhort with all long suffering and Doctrine*, 2 Tim. 4. 2. Again,

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he writ to *Titus*, viz. *These things speak, and exhort, and rebuke, with all Authority, let no man despise thee*, *Titus* 2. 15. And again, *Wherefore rebuke them sharply, that they may be sound in the Faith*, it is rendered out of the Greek, in the Margent, *Cuttingly*, touching to the quick, *Titus* 1. 13. Here take notice, that Reproofs and Rebukes are commanded of the Lord, and profitable in their season, though it sometimes comes to pass, that those who are seasonably reprovved and rebuked, do not seasonably and rightly receive the same, but turns against it, in Self-justification, and into Enmity against those, who in the Council of God, give it unto them for their good, in some such is that Proverb verified, *Reprove a fool, and he will hate thee; but a wise man, and he will love thee*.

Fifthly, Observe, *Timothy* and *Titus* were Overseers, made so by the Holy Ghost, Spirit and Light, therein to watch over the Saints for their good, to Minister to them from time to time, whether by Word or Epistle, what was needful and profitable for them; we do not read in the Scripture of Truth, nor believe that these two Overseers did reject *Paul's* Epistles, written to them, or call them *Man's* Edicts,

dicts, Man's Decrees, Prescriptions, or put any such contemptable names upon them; but on the contrary, we believe they received them in Love, and obeyed the good Counsel, Charge and Exhortations therein given them; we do not read, nor believe, that these two Ministers of Christ did plead their Place and Office in the Body and Church of Christ, to Exclude and Reject *Paul's* Epistles to them, which he gave forth in the Light and motion of the Holy Ghost; we do not read, nor believe, that they said to *Paul*, we deny thy Forms, Orders, Prescriptions, &c. we are Ministers of the Gospel as well as thee; thy Epistles are of no use or service to us, why dost thou seek to impose them upon us? the Holy Ghost, and Light within, by which we are made Overseers, is sufficient for us, away with thy Orders. The Apostle *Paul* writ thus to *Timothy*, viz. *These things write I unto thee, being to come to thee shortly. but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the Pillar and Ground of Truth, 1 Tim. 3. 14, 15.*

Behold here *Paul* in this Epistle instructs *Timothy*, (who was an Overseer in the Church) how to behave himself in it;

we do not read, nor believe, that this Overseer in the Church did Reject *Paul's* Instruction herein; or that he pleaded the Sufficiency of the Light within, in opposition to *Paul's* Advice and Instruction, but we do believe that he saw in the Light, the Instruction given to be good and profitable for him, and therefore gladly received the same.

Now if these Overseers in the Holy Ghost could see a Service to them in *Paul's* Epistles, which certainly they did, then there certainly was a Service in his other

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Paul, who in the Light and Holy Ghost, taught the Elders by his Epistles to them; he also taught the Younger by his other Epistles, though both of them knew and obeyed the Light within; in it they saw the good use, profit and comfort of them, and therefore did not contend against them, but cheerfully received them, and obeyed the Council of the Lord therein given.

vices, or young Schollars, weak in the Faith, feeble minded, &c. Upon all which, Observe, That neither these strong men, Overseers in the Churches, nor the younger, who walked in the Light of Christ, did plead their being

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taught by the Light of Christ, or Holy Ghost within, in opposition to their being Taught, Exhorted, and Instructed, by the instrumental helps of those Epistles which Paul and other of the Apostles writ to them as they were moved by the Holy Ghost. I do Advise and Exhort those professors of the Light within, who are offended at some profitable and wholesome Epistles, given forth by some of the most ancient and faithful of the Children of Light in this Age, (concerning good Order and Government in the Church of Christ,) to read the two Epistles to *Timothy*, and that to *Titus*, and *Peter's* Exhortations to the Elders (or Overseers) to feed the Flock of God, over which the Holy Ghost had made them Overseers, which take as followeth, viz. The Elders which are among you I Exhort, who am also an Elder and a Witness of the sufferings of Christ, and also partaker of the Glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy Lucre, but of a ready mind, neither as being Lords over God's Heritage, but being Examples to the flock, and when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away; likewise ye

Younger submit your selves unto the Elder,
 yea all of you be subject one to another, and
 be cloathed with Humility; for God resisteth
 the Proud, and giveth grace to the Humble;
 humble your selves therefore under the mighty
 hand of God, that he may Exalt you in due
 time, casting all your care upon him, for he
 careth for you. Be sober, be vigilant; (or
 watchful,) because your Adversary the De-
 vil, walketh about, seeking whom he may
 devour. Whom resist steadfast in the faith,
 knowing that the same afflictions are accom-
 plished in your Brethren that are in the World.
 But the God of all Grace, who hath called us
 into his Eternal Glory by Christ Jesus, after
 that ye have suffered a while, make you per-
 fect, stablish, strengthen, settle you. To
 him be Glory, for ever and ever. Amen.
 1 Pet. 5. 1, to the 12. Again, hear his
 sweet Exhortation, Finally, be all of one
 mind, having compassion one of another;
 love as Brethren, be pitiful, be courteous:
 not rendering evil for evil, or railing for
 railing,—For he that will love life, and
 see good days, let him refrain his tongue
 from evil, and his lips that they speak no
 Guile. Let him eschew, or fly from Evil,
 and do good, let him seek peace, and ensue
 it, (that is follow it) for the Eyes of the
 Lord are over the Righteous, and his Ears
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are open unto their prayers, but the face of the Lord is against them that do evil. 1 Pet. 3. 8, to the 13.

Sixthly, Observe here *Peter* that faithful Apostle of Christ, in his general Epistle, Exhorts the Elders who were among the Churches, to feed the Flock; we do not read nor believe that those Elders took it ill of *Peter* that he so Exhorted them; we neither read, nor believe, that they pleaded their Gifts and Places in the Church, or their being led by the Light, or Holy Ghost, within, in opposition to his Christian Council and Exhortation in the same Holy Ghost, Light and Spirit, given them by his Epistle; but on the contrary, we believe that in the Light they saw the same to be good and profitable for them, and therein gladly received and obeyed the same, and also we believe, that the younger who walked in the Light, did submit themselves unto the Elder therein, and that they who obeyed the Light were thereby led into Humility and Lowliness, and therein to submit themselves one to another, in the Fear and Council of God.

Again, *Paul* writing to the *Colossians*, writ thus, viz. *And when this Epistle is read amongst you, cause that it be read in*

the Church of the Laodicians—And say to *Archippus*, take heed to the Ministry, which thou hast received in the Lord, that thou fulfil it.

Observe two things in the foregoing words, first, that he did not only charge or enjoin them to read his Epistle amongst them, but also to take care, that it was read to the *Laodiceans*. Secondly, He writ to them, to say to *Archippus*, take heed to thy Ministry, &c. We do not read, or believe, that the believing *Colossians* did reject this Epistle of *Paul's*, or neglect their duty in reading it, and causing it to be read according to his Exhortation, or that they pleaded the sufficiency of the Light within, in opposition to his *Epistles*, and counsel therein given unto them, but that in the light, they had Unity with it, and therefore gladly received it, and had benefit by it, neither do we read or believe, that *Archippus* was offended with what *Paul* writ concerning him, nor that he pleaded his Gift and Ministry, and the Light within, against *Paul's* counsel, in the matter relating to him, but that he had Unity therewith in the Light.

Again, *Paul* writ to *Timothy* thus, viz. I charge thee before God, and our Lord *Jesus Christ*,

Christ, who shall Judge the quick and dead, at his appearing, and his Kingdom, Preach the word, be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine, for the time will come, when they will not endure sound Doctrine, but after their own Lusts, shall they heap to themselves Teachers, having itching Ears, and they shall turn away their Ears from the Truth, and shall be turned unto fables; but watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy Ministry, 2 Tim. 4. 1, to the 6th.

Observe, Have not some professors of the Light within now, itching Ears which cannot endure sound Doctrine, and are not some such for setting up Teachers, which with unsound Doctrine, for a wrong Liberty, against the Cross of Christ, can, or do please their itching Ears.

The Apostle said, we speak not as pleasing men, but God, who tryeth our hearts, 1 Thes. 2. 4. Again, to the Galatians he writ, saying, For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the Servant of Christ, Gal. 1. 9;
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Paul charges Timothy before God, and the Lord Jesus Christ, to Preach the Word,
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to Reprove, Rebuke, Exhort, &c. and to make full proof of his Ministry ; we do not read, nor believe, that *Timothy* was offended with this Fatherly Charge, or Exhortation in this matter ; or that he excepted against, or opposed this Charge, or pleaded his Gift or Place in the Church, or the Holy Ghost, or Light of Christ, in opposition to it, or that he said, he had no need of it, or that it was of no use or service to him, but on the contrary, we believe that this faithful young man, whom *Paul* had begotten to God, (through the power of the Gospel) did gladly receive, and profitably improve the Charge, Exhortation and Counsel of *Paul* the Aged, his Elder in the Truth.

Again, Christ after he was risen from the dead, said unto *Simon Peter*, *Lovest thou me, more then these ?* he saith unto him, *Yea Lord, thou knowest that I love thee.* He saith unto him, *Feed my Lambs.* He saith to him again the Second time, *Simon Son of Jonas, Lovest thou me ?* he saith unto him, *Yea Lord, thou knowest that I love thee.* He saith unto him, *Feed my Sheep.* He said unto him the Third time, *Simon Son of Jonas ? Lovest thou me ?* ----- And he said unto him, *Lord, thou knowest all things, thou knowest that*

that I love thee. He saith unto him, Feed my sheep, John 21. 15, 16, 17.

First, Observe, How Christ put the Question before Recited, upon Peter Three times, designing thereby to settle, and rebet or fasten, the sence and care of this great Dury, of feeding his Lambs and Sheep, upon him, which command of his Masters he faithfully performed, and Exhorted the other Elders to perform the duty in this matter, of so great weight, as is shewed before. The like did Paul, James and John, and the rest of the faithful Apostles and Elders.

Secondly, Observe, How these Holy men of God did feed the Lambs and Sheep of Christ, in Preaching the Gospel of the Kingdom of God unto them, which they Preached in the Power of the Holy Ghost, sent down from Heaven.

Thirdly, Observe, We do not read in the Scriptures of Truth, nor believe, that these Lambs or Sheep of Christ, did profess the Teachings of the Light within, in opposition to its teaching of them, through these Apostles and Elders, who were com-

Note, The Light of Christ within, is not contradictory to it self, in any of the Children of it, nor in any others.

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manded and empower'd from Heaven to feed them, they did not plead the sufficiency of the Light of Christ within themselves, against its Teaching them in these Apostles, for as I said before, the Light in him, that is Taught, cannot oppose the Light in him that Teacheth, neither is the Light contradictory to it self in any of its Children but walking in it therein is their fellowship one with another.

Fourthly, Observe, Christ calls those that were to be fed, Lambs and Sheep, which signifies, they were not of a Wolfish or Dogish Nature or Spirit, that is, Bitter, Cruel and Ravenous, but as Lambs and Sheep, they were meek and quiet; Oh that all the professors of the Light of Christ within, were such, then would not some of them cause such dishonour to the Lord as they do, neither would they cause such grief and travel to the faithful Labourers in the Gospel of Peace, as they do.

Again, Paul writ to Timothy thus, *viz. take heed unto thy self and unto thy Doctrine, continue in them, for in doing this thou shalt both save thy self and them that hear thee,* 1 Tim. 16. read the Chapter throughout.

The same Apostle to the Church of the Thessalonians writ thus, *viz. Now we Command*

Command you Brethren in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which ye received of us, &c. 2 Thess.

3. 6.

Again, he writ thus, viz. We Exhort you Brethren, warn them that are unruly (or disorderly) Comfort the feeble minded, support the weak, be patient towards all men, I Charge you by the Lord that this Epistle be read unto all the holy Brethren, the grace of our Lord Jesus Christ be with you all Amen; 1 Thess. 5. 14, to the end, And to the Thessalonians again, he saith in his second Epistle, viz. for we hear that there are some among you which walk disorderly, working not at all, but are busi-bodies, Now them that are such we Command and Exhort by our Lord Jesus Christ, that with Quietness they Work and Eat their own Bread, but ye Brethren be not Weary in well Doing; and if any man obey not our word by this Epistle, Note that man and have no Company with him that he may be ashamed; yet count him not as an Enemy, but Admonish him as a Brother; Now the Lord of Peace, himself give you peace always, by all meanes, the Lord be with you all, 2 Thess. 3. 11, to the End.

Observe

Observe here if any of these to whom *Paul* wrote, and to whom he Charges his Epistle to be Read, should have called his Epistle his rotten Orders, his Edicts, mans Prescriptions, Imposition upon Conscience, Innovations or Apostacy, and such like; could he or any other of the faithful in Christ Jesus have owned such therein to be Brethren in the Unity and fellowship of the Gospel, or could he or they have owned such words and sayings as these to be the fruit of the Divine Light and Spirit of Christ within, *as applyed to the faithful in Christ Jesus*) Oh Certainly Nay.

Con

*Concerning the form of the Apostles
Doctrines, &c.*

The Apostle writ thus to the beleiving Obedient Romans, *viz.* But God be thanked ye have obeyed from the heart that forme of Doctrines, which was delivered unto you; Note here, that it was the Apostles Teache that they obeyed that forme of sound Doctrines which was delivered to them, for this he thanked God, he was not of the mind of some who, formerly as also some of late were and have been, who under the profession of the Light within, and its teaching, have spoken, preached, or written, that the way of Gods People must, or ought, or may be as the way of a Serpent upon a rock, or, as the way of a ship on the Sea, which leaves not forme or Impression behind them, this neither was nor is the way of Gods People either under his Law or Gospel, but the way of an Adulterous woman as it is written, *Prov.* 30. 19, 20. And further observe, Steadfastness of the true Christians in the Apostles Doctrines, *viz.* And they continued Steadfastly in the Apostles Doctrines and fellowship, *Acts* 2. 42. Moses the man of God, and the holy Prophets, Christ and his holy Apostles left good forms of Doctrines

Doctrines in sound words behind them, under the several Dispensations of God, in which they Lived, which is contained in the holy Scriptures of Truth, which form of sound Words and Doctrines are both Comfortable and Profitable to the man of God in this day, and will be to the People of God in Ages to come, and it is gross Darkness and Spiritual Blindness, that is come upon them who have spoken, Preach or believe that the way of Gods People must be as the way of a serpent on a Rock, or as the way of a ship in the Sea, which leaves no Impression or form behind it, It were to be desired indeed that the Devil and Wicked men might leave no form or Impression of their wickedness behind them, seeing their wicked forms others are Apt to follow them in to their own hurt and danger of Eternal Ruine, God Almighty in his own Appointed time will root out and destroy all the wicked formes of Imagining, speaking, and Acting wickedly, which the Devil, in whom there is no Truth, hath led men and women into, by which he hath led them to destroy themselves and each other.

Concerning

Concerning the Commands of the Apostles of Christ, which they gave not of Themselves, or by their own Power; but by and in His Power, Wisdom, Strength, and Authority; for they were His Ambassadors, over them He Reigned, in them He spake, and gave Commands; who is Head of His Church, and One in the Male and Female.

THe Apostle Paul, writing to the Church at Corinth, concerning the Things that were *Not* in good Order amongst them, writing of many things in his First Epistle to them, in the 14 Chapter, concludes thus: *If any Man thinks himself to be a Prophet, or Spiritual, let him know, that the things That I write unto you, are the Commandments of the Lord. Let all Things be done Honestly, Decently, and in Order; vers. 37. and 40.*

Again, the Apostle writing to the Church of the Thessalonians, writ thus, viz. *We beseech you, Brethren, and exhort you by the Lord Jesus, that as you have Recei-*

bed of us, how you ought to walk, and please God; so you would abound more and more; for you know what Commandments we gave you by the Lord Jesus: for this is the Will of God, even your Sanctification--- That every one of you should know how to possess his Vessel in Sanctification and Honour, Not in the Lusts of Concupiscence, as other Gentiles, that know not God; that No Man go beyond, and defraud his Brother in any matter; because the Lord is the Avenger of such, as we have forewarned and testified: for God hath not called us unto Uncleaness, but unto Holiness; We therefore who despiseth, despiseth not Man, but God, who hath also given unto us his holy Spirit; 1 Thess. 4. 1. to the 9th.

Again, the Apostle Paul writes thus to the Thessalonians, viz. We have Confidence in the Lord, touching you, that you both do, and will do the things which we Command you. Now we Command you Brethren, that you withdraw your selves from every Brother, that walketh Disorderly; and not after the Traditions, or Ordinances, which ye received of us.

Again, the Apostle saith, Therefore Brethren, stand fast, and hold the Traditions which ye have been taught, whether By Word, or our Epistles, 2 Thess. 2. 15. See 2 Thess. 3. 4, 5.

Again,

Again, he writes to Timothy thus; *These things Command, and teach; let no Man despise thy Youth, but be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity: See 1 Tim. 4. 11, 12. read the Chapter through.*

Again, hear what the Apostle Peter saith unto the Saints in Light, viz. *This Second Epistle, Beloved, I now write unto you; in both which, I stir up your pure minds, by way of Remembrance, that ye may be mindful of the Words, which were spoken before by the holy Prophets, and of the Commandment of us, the Apostles of our Lord and Saviour; knowing this first, that there shall come in the Last days Scoffers, walking after their own Lusts, &c.*

Again,---*Ye therefore, Beloved, seeing ye know these things before, beware lest ye also being led away with the Errour of the Wicked, fall from your own Steadfastness; but grow in Grace, and in the knowledge of our Lord and Saviour, Jesus Christ: To Him be Glory, both now and forever, Amen. 2 Peter 3. 1, 2, 3, and 17, 18.*

Reader, who ever thou art, this I say to thee, in the Presence of Almighty God, the Searcher of all Hearts, before whom all things are naked and bare, who judgeth righteously, That I do Not bring

the Commands, Ordinances, or Doctrines given and spoken by the Apostles of *Christ*, with Any Design to wrong, strain, or wrest them, or any of them; to exalt any Friend, Brother or Brethren, Sister or Sisters, above or out of their Place, in which *Christ*, the one Head, hath set them in his Body, his *Church*, or in anywise to exalt them, or any one of them, as Lords, over *Gods* Peoples Faith, which our Lord *Jesus Christ* is the Author and Finisher of; by which Faith they live to *God*, and please Him. But my design therein, is to Exalt *Christ* the Head, in them All, and over them All, who is One in the Male and Female: He hath given us a Command, to *Learn of Him*, saying, *Learn of me, I am meek, and Low in heart*, and ye shall find rest to your Souls: Of Him we have learned Humility, true Abstinence & of Wind; in this we have found abundance of Peace, Joy, Comfort, and Rest to our Souls. This to us is of much more value, than all the Riches and Glory of this World: Here is the Pleasant and comfortable Dwelling Place, here we desire to dwell forever. The Humble *God* doth teach; he guides the Meek in Judgment, and cloaths them with Salvation: Eternal Glory be given to Him for the same. My Design in bringing these things to thy

View,

View, is, to shew that the Apostles, who preach't the Gospel with the Holy Ghost sent down from Heaven (as it's written), did in the **Movings** and **Authority** of the same, give forth those **Commandes**, **Ordinances**, and **Doctrines** unto the Believers, in the same Holy Ghost, Spirit, or Light; by which Light they saw and understood the Truth, Soundness, and Serviceableness of them: and by the same were they led; **Not** to **Oppose** them, and **speak Evil** of them, but to **Obeey**, and practise them. Now, those that profess to be governed by the same Holy Ghost, Spirit, or Light within, if they possess what they profess therein, they will see, that the same Holy Ghost is, **In some measure**, given to some in our Day; and that by it, **Some** are made **Able** Ministers, and thereby have been **Moved** to give out **Some** **Commandes**, **Not** in their own Name, but in the **Name** of the Lord **Jesus Christ**, the chief Shepherd, and Bishop of our Souls: and such Professors of the Light, who **Possess** what they **Profess**, and dilligently attend upon God in the same, they will herein **See**, and thereby be **Led** to **Obeey**, and practise those things, **Not** as the Precepts, Traditions, or Doctrines of Men; But as the **Commandes**, **Precepts**, and **Doctrines** of our Lord **Jesus Christ**, which he gives, and

speaks by the Mouths of his Servants; which answers that Light of *Christ*, in the Consciences of his People. And such who reject them, they therein reject *God*, and *Christ*. These things so Commanded, are ~~Not~~ contrary to the Commands of *Christ* and his Apostles, recorded in the Scriptures of Truth; but Agreeable to them, in the fulfilling the precious Promises of God, spoken by the Mouths of his Holy Prophets; who said, *I will pour forth my Spirit upon all Flesh, &c.* For *Christ* said to his Disciples, *When they shall lead you, and deliver you up, take no thought before hand what you shall speak, neither do you premeditate; but whatsoever shall be given you in that hour, that speak ye. For it is Not you that speak, but the Holy Ghost; Mark 31.11.*

In the Apostles and Primitive Christians, observe the Holy Ghost that spake to the Magistrates and Rulers, that persecuted them; the same spake in them to the Church of *Christ*, and gave forth Commands, Precepts, Ordinances, &c. And the Believers, unto whom they wrote, having a measure of the same Holy Ghost, were thereby given to understand the same, and thereby led to the Obedience thereof.

Again, the Apostle *Paul* said unto the Saints, *You know how we Exhorted, and Comforted, and Charged every one of you (as a Father*

Father doth his Children) that you would walk worthy Of God, who hath called you unto his Kingdom and Glory; for this Cause, also, thank we God, without ceasing; because, when ye received the Word of God, which ye heard of us, ye received it Not as the Word of Men, but as it is in Truth the Word of God; which effectually worketh also in you that believe; 1 Thess. 2. 11, 12, 13.

Observe here, the Apostle commends the Saints for receiving the Word, or Testimony of God by him and others, not as the Word of Man, or Men; but as it was indeed the Word and Testimony of the Lord, which wrought Effectually in them, as he saith: And as it was then, so is it now; God having given (by his Servants) his Word, his Commands, and Doctrines; he hath by his powerful, enlightning Spirit of Life, opened many to receive the same, Not as the Word, Doctrines, Precepts, Decrees, Edicts, or Orders of One Man, Many Men, or Any Men; but as the Word, Commands, and Precepts, and Doctrines of the Great God, and our Lord Jesus Christ. Glory, yea glory to the Lord God, and the Lamb, for the same.

The Objection that some make concerning the practice of some things in the

Church of Christ, at this day, is, because they were not practised when we were first turned to the Light, and came into the belief and profession of it.

This Objection is fully answered before in this Epistle, where the divers growths and statures of Gods people are written of.

But the great Objection that is used by some at this day, is, That they do not see those things required of them, or believe them to be their duty; and because they do not see the practice of those things to be their duty, or required of them, therefore they oppose (Friends) in the practice of them. What these things are, these Opposers know; and the Faithful who are opposed by them therein, know them also. They are not things which are evil or scandalous, or of evil fame or report amongst serious sober persons; we are not afraid to bring them to the Light; they are practised by many thousands in Unity, to their comfort, and tends to preserve both young and old, sweet and orderly in their Marriages, and in the rest of their Conversations, and is for the Relief of the Poor, Widows, and Fatherless Children. Some have done

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hurt in their selfish and willful striving against these things ; and when they have done the hurt, they would lay the blame upon the things which they strive against : and the Instruments who have and do encourage those things. And thus they judge unrighteously the Innocent , and justifying themselves who are guilty.

Again, the Apostle exhorted, saying, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; If there be any Vertue, and if there be any Praise, think on these things. These things which you have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you, Philip. 4. 8, 9.

Observe, that Meeting together in the Love & Fear of Almighty God, to take care of his glory, in providing for the Poor, Widows, and Fatherless Children, and others who have need of help & assistance among us in their bodily Weakness, Temptations, Trials, and Exercises ; is good, is honest, is Just, is lovely, is of good report, and is worthy of praise.

These things are done in our Meetings, both by Male and Female. Such Meetings have the *vernum* Presence of the Lord God, in

them : Such Meetings God doth gather,
 own, uphold, and justifie by his powerful
 presence in the midst of them. Again, In
 those Meetings care is taken, that such who
 profess the truth, as it is in Christ Jesus,
 (and walk amongst us) do proceed in
 their Marriages sweetly, in good order,
 according to the example of holy men
 and women of God, in former time (and
 in our days) whose proceedings are brief-
 ly, though plainly touched at in the Scri-
 ptures of Truth. Again, In those Mee-
 tings care is taken, that those whose pro-
 ceedings in relation to Marriage, are not
 as they ought to be, that such be admoni-
 shed, that they may come into a right
 sense of the dishonour they bring to God
 thereby, that they may repent and con-
 demn the same, and give glory to God
 therein, that they may obtain forgiveness
 at his hand ; and that his People whom
 they have grieved by their unfaithfulness
 therein, may be comforted in seeing this
 good Work of God wrought in them!
 Again, In these Meetings care is taken, that
 those who profess the Truth as it is in
 Christ Jesus, (and walk amongst us) do
 in their Conversations walk orderly, as
 becomes the Gospel, that no Professor
 thereof wrong another, or any other per-
 son whomsoever, in any matter or thing
 what-

whatsoever. This is endeavoured by the faithful Children of God, Children of Light, both Male and Female, in their particular and distinct, and also in their more general Meeting, as much as in them lieth. And where any professing the Truth amongst us, do or have done the contrary, care hath been and is to labour with them in the love of God, and Meekness, and Patience, which Christ Jesus, the meek and lowly Lamb of God, hath taught us, to bring them into a right sense of the dishonour they have brought to God by their evil doings; and that they might repent of, and sensually judge themselves for the same; that so through unfeigned Repentance, and forsaking the same, they might obtain Forgiveness of their sins at the hand of God: for the Lord God who is merciful, delighteth not in the destruction of the sinner, but rather that he should repent, and turn from the evil of his ways, and live, and so come into unity with his tender People. Again, In these Meetings the faithful in Christ Jesus do watch one over another in Love, to be helpful one to another in their Temptations, Tryals, and Afflictions, labouring to build up each other in the holy Faith, (which works by Love, as the Apostle saith) herein they manifest their love one to

to another, according to Christs command: Their love is without dissimulation; by which they are known to be the Disciples of Christ, in fulfilling the Royal Law of Love in his Divine Light, according the Scriptures of Truth.

Again, in those Meetings care is taken, that the Professors of our Lord Jesus Christ, and the Teachings of his Divine Light within, do walk in the Light which they make profession of, that according to Christs command, their Light may so shine before men, that they may see their good works in Christ Jesus, and glorifie our Father which is in Heaven; that as the Salt of the Earth, we may always keep that heavenly favour which God in Christ hath given us, and that we may grow in it more and more, that therein we may be a good favour both in them that are saved, and in them that perish, even as the Apostle exhorted.

All the before-mentioned things are true, honest, just, good, virtuous, lovely, and of good report, worthy of praise. Hereby God is honoured, and his children profited, benefited, comforted, edified, and built up in unfeigned Love, Peace, and sweet Unity, to his praise and glory, who is over all Heaven and Earth, worthy of Honour, Glory, Dominion, and Praise,

now

now and for ever more. *Amen.*

Observe, that which opposeth, condemneth, and scorneth the faithful in Christ Jesus, in these their services and labour of love, is neither true, just, honest, lovely, virtuous, nor of good report; neither is it worthy of praise, but the contrary: Therefore all you who profess to be led and guided by the Light of Christ within; you in the Light of Christ Jesus, I tell you, that his Light in you, will not lead any of you to oppose any of the good things before-mentioned. And where any person professing to be led by the Light of Christ within, do oppose any of the before-mentioned Meetings, or the aforesaid good services in them, it is Darkness, and not the Light of Christ, which so leads and persuades them: He that was a Liar from the beginning, hath deceived such. Oh that they might see his Snare, and come out of it! this is our tender desire for them for their eternal good. The Lord God, who is Light, in whom there is no Darkness at all, said by the mouth of his holy Prophet, *Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness! Wo unto them that are wise in their own eyes!* *Isai. 5. 20, 21.* Christ said, *If the light that is in thee be darkness, how great is that dark-*

darkness? See *Mat. 6. 22, 23.* See *Luke 11. 34, 35, 36.* See *Joh. 12. 35.*

Observe, it is ~~No~~ *Proof*, that these good things are *not their duty*, because *they do not see them* to be so: for it is undeniable, that it is the *duty* of all Men & Women to believe in the *one* Eternal God; but some were of old, and now are so blinded by the *God* of this world, their minds so darkned, and they so hardened in the practice and love of sin, that they *did not*, *nor* do see or believe that there is a *God*; as it's written, *The Fool hath said in his heart, there is no God:* And again, Christ said to the great professing Jews, High Priests, Scribes, Pharisees, Hypocrites, who were as the whited Walls, Graves, and painted Sepulchres, (but within were full of rottenness, hypocrisie and deceit) *Ye neither know Me, nor my Father; Ye neither know the Scriptures, nor the Power of God.*

Again, it is the duty of every man and woman to believe in the true Light of Christ; that lighteneth every man that cometh into the World; but it's known by lamentable Experience, that even many of the Professors of Christianity, are far from believing in it; who on the contrary are Blaspheming against it, Mocking and Scoffing at it, persecuting and oppressing the Children of it, and opposing the

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Testimony of it. Now, if these do say, We do ~~Not~~ see or believe it to be our Duty to believe in and obey the Light ; it doth ~~Not~~ therefore follow, that it is not their Duty : and if they say, We see & believe it is our Duty to speak and write against the Light, and to punish you who profess and obey it ; Their so saying will ~~Not~~ prove that these their Evil Works are their Duty to God and Christ, no not at all, but the ~~Contrary~~. But to come closer to the Professors of the Light within, hear what Christ and the Prophet saith, viz. This Peoples Heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed, lest at any Time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. See *Math. 13. 14, 15. Acts 28. 26, 27.* The Author to the *Hebrews* writ thus concerning Christ, viz. *And he became the Author of Eternal Salvation to all them that obey him, called of God an high Priest, after the Order of Melchisedeck, of whom we have many things to say, and hard to be uttered ; seeing We are Dull of hearing, or as it is rendered in the Margin out of the Greek, Hath no Experience ; for when for the Time ye ought to be Teachers, We have ~~Need~~ that*
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one teach you again, which be the first Principles of the Word or Oracles of God. See *Heb.* 5. 9, 10, 11, 12.

Again, Christ speaking a Parable concerning the Kingdom of God, saith, *For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath; and cast ye the unprofitable Servant into utter darkness, &c.* See *Math.* 25. 29, 30.

Observe, the sloathful Servant who had not improved his Lords Talent, was and is to be cast into utter darkness, his *Talent* being taken from him: *Such* an one in Darkness may talk of Light, as *Job* saith, *Death and Destruction saith, We have heard of the fame of Wisdom;* such an one may talk of the Light, who in his dark Works *Denies* it, and opposeth it, and contends against the Children of it, in their pure Obedience to it, and *Such* an one may say to the Children of the Light, I do not see that to be my Duty which you practise: I say, how should he see who is shut up in utter darkness, whose wilful disobedience has brought him to be like the deaf Adder, which stoppeth his Ears, which will not hear, as it's written.

Again, Jesus said unto them, *Yet a little while is the Light with you, walk while ye have the Light, lest Darkness come upon you;*

for he that walketh in darkness knoweth not whither he goeth ; while ye have the Light believe in the Light, that you may be the Children of Light, John 12. 35, 36.

Observe, They who believe in the Light, as Christ commands, and obey it in its first and smallest Manifestations, they in that Light Cannot oppose what the Light brings forth In others ; for though Some who are turned to the Light, and have believed in it, and in some measure obeyed it, Do not see so Much or so Far into the things of God, as some others who are more grown and Established, and have received a greater Measure of Divine Wisdom ; yet Cannot these Weak or Young ones, by the motion or teaching of the Light, contradict, oppose, or contend against what the same Light brings forth in others of the Children of it ; for if this Could be, then God (whose gift to Man and Woman, the Light is) would thereby be the Author of Confusion, and not of Peace, in the Churches of the Saints, as is observed before in this Epistle ; but God Is not the Author of Confusion, but of Peace in all the Churches of the Saints, as the Apostle hath writ, which is observed before. It is true as the Prophet writ, *Lord in thy Light we shall see more Light, &c. The Path of the Just is as the shining Light,*
 I which

which shines more & more unto the perfect day. It is certainly true, that we find it harder in this Age to perswade some people, to keep and walk in the Light, than it was to turn them to it; and some like *Balaam* having been opened by it, to see the blessed end of the Righteous, do still retain a Profession of it (though they rebel against it) and desire to die the death of the Righteous, as *Balaam* did; but refuseth to live that Self-denying Christian life, which leads to that good End. Christ saith, *Loe I come, and my reward is with me, to give unto every one according as his works shall be.* And the Apostle saith, *Such as every one sows, such shall he reap: he that sows to the flesh, shall of the flesh reap Corruption; but he that sows to the Spirit, shall of the Spirit reap Life everlasting.* If ye live after the flesh, ye shall die; but if ye through the Spirit mortifie the deeds of the body (or flesh) then shall ye live. The Apostle Paul writ thus to the Children of the Light, *Let us therefore as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.* Nevertheless, where-to we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. See *Philip. 3. 15, 16, 17.*

Observe

Observe here, It was the Apostles belief, that if any among the Believers in the Light, were of another mind than he was, in any thing that he in the Light practised, God would reveal the same unto them also, they abiding stedfast with the Light to which they were turn'd; and as ~~he~~ believed, so do ~~we~~ believe in this matter. 'Tis possible, that some persons, who are turned to the Light of Christ within, who have believed, and in some measure obeyed the same, who in many things have Unity with the most antient grown and establish'd of the Children of the Light, yet in some things, may not be so opened and clear in their Understandings, as to see them, and joyn in Faith in the practice of them. We believe, and therefore say, That if such abide in the Light, faithful to what they know, God will reveal these things unto them. And we believe, and therefore say, They keeping in the Light, it will keep them from contending against or opposing others, in the practice of that which God has revealed to them, and required of them. What is not of Faith is sin, as saith the Apostle; Such therefore that are weak in the Faith, we ought not to reject, but to receive, though not to doubtful Disputations, but to bear their infirmities or weaknesses

nesses, to be good Examples to them, and to make intercession to God for them, and to hold forth Truth to them in sound Doctrine, that they may be strengthened with his glorious power in their Inward man; and that he may increase their Faith, and more and more fill them with that Wisdom and Knowledge, which is pure and peaceable from above.

But observe, where persons have been long convinced, and are become Teachers of others, and by their so doing would be look'd upon to be Elders, wise and strong, shall under the profession of the Light oppose, and teach others to oppose the faithful Followers of Christ, in things which they practise in the Faith of Christ, accompanied with his Power and a good Understanding, This Case is greatly differing from the before-mentioned: For these will not grant, that their refusing the practice of some things, and the opposing the Practisers thereof, proceeds from weakness, or short-sightedness through their Infancy in the knowledge of the Truth; Much less that it proceeds from Apostacy and Rebellion, the latter of which is true upon some in our Age; but these give out reviling Speeches against the Faithful, calling them Apostates, and many other evil names, which I here omit to mention, having

having no pleasure to repeat them.

Observe, we are of the Apostles Faith and Judgment, who writ thus to the Church at Galatia; *Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thy self, lest thou also be tempted: Bear ye one anothers burthens, and so fulfil the Law of Christ.* See Gal. 6. 1, 2. read the Chapter through. Christ, our Souls Bishop, hath taught us how to seek to restore those that commit Offences against him and his People; and several hath been so sought, and recovered out of the Snare, in which they were taken; and others so sought, have not been gained, but have persisted in their evil doing, until God has ceased any longer to strive with them through his Servants, and then his ~~Servants~~ have witnessed against them, and declared their disunion with them, according to Christs command; and some such being declared against, as afore-said, have appeared in great wrath against us, like the raging Waves of the Sea, forming out their own shame; but we pity them, and should greatly rejoyce on their behalf, if they could yet find a place of repentance and return: for 'tis true which Christ saith, *Joy shall be in heaven over one sinner that repenteth, &c.*

Again, it is true which the Apostle James writ, Brethren, if any of you do erre from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and cover a multitude of sins, Jam. 5. 19, 20.

Again, to them that say, they do not see, as aforesaid, hear what Christ saith by his Angel to the Church in Laodicea, viz. *Because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest be cloathed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see: as many as I love, I rebuke & chasten. Be zealous therefore and repent: behold I stand at the door and knock, If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, &c. He that hath an ear to hear, let him hear what the spirit saith unto the Churches,* Rev. 3. 14. to the end.

1. Observe, this Church or Congregation was gathered into the Profession of Christ and his Light within.

2. Ob-

2. Observe how greatly they were mistaken concerning their own state and condition ; a most gross and lamentable Error were they in, as the before-cited words of Christ do plainly shew, They were puffed up with Self-conceit, that they wanted nothing, when in reality and truth, they wanted all things, that should have rendered them to be that which they professed to be ; Namely, such who were Compleat in *Christ Jesus*, the Head of His Church ; who is the fulness ; who Cloaths his Members with the Robes of his own Righteousness, and fills them with the bright Beams of his Divine Light, so that they see clearly ; and he fills their Hearts with the Riches of his Grace, in the abundance of which, their Hearts and Souls pour forth Praises and Thanksgiving to the *Lord God*, and the Lamb who is Worthy for evermore.

3. Observe, Though their State was so miserable ; yet in his tender Mercy, he calls them to Repentance. Oh, consider this, thou Back-sliding, whoever thou art, and let the fence thereof seize upon thee, and break thy Heart. Repent, and Turn to the Lord, with whom is forgiveness !

4. Observe, How *Christ* charges this Congregation to be blind, and being blind they could not see their State as it was ;

but in their blind Self-conceit, said, It was ~~What~~ it was not.

5. Observe, That these blind Self-conceited ones, while they remained such, could not see that to be their Duty, which the Children of Light saw to be theirs.

6. Observe, That we do not here read, that these blind self-conceited *Laodiceans*, did so oppose the Children of Light, in their Faithful Obedience to it; as some do oppose in our day we do not read they called them *Apostates*.

7. Observe, That some blind Self-conceited ones in our Age, have appeared worse than they, who are not contented with that ungodly fleshly Liberty, and unchristian Looseness in which they are; but therein do oppose, & War against the children of the Light, because they will not joyn and walk, and have Unity with them, in their dark Words & Works: But in the Council of *God*, Witness against the same.

8. Observe, If these blind Self-conceited ones do not take *Christ's* Council, viz. Anoynt their Eyes with Eye-Salve, that they may see and repent; then their Latter End will be Miserable, much worse than their Beginning was. Oh, that such might yet seek, and find a Place of Repentance! This would be matter of great rejoycing to the Children of Light, who are calumniated,

lumniated, reviled, opposed, and greatly abused by them.

Again, the Apostle *Peter* writ to the Saints in Light, viz. *Giving all Diligence, Add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness brotherly Kindness, Charity; for if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ; but he that lacketh these Things is blind, and cannot see far off; and hath forgotten, that he was purged from his old Sins. Wherefore the rather, Brethren, give All diligence to make your Calling and Election sure; for if you do these things, ye shall never fall, &c. 2 Pet. 1. 5. to the 11. Read the Chapter through.*

1. Observe, All you that profess the Light of *Christ* within, what things you are to be found in, *Which* will render you, that you are not barren, nor unfruitful in the Knowledge of our Lord and Saviour *Jesus Christ*.

2. Observe, That he that professes to be plentiful in the Knowledge of our Lord and Saviour *Jesus Christ*, And is not found in the Possession and Practice of those before-mentioned *Christian* fruits, he is blind, as the Apostle saith, and too like the

the self-conceited blind *Laodiceans*.

3. Observe, That there are some at this day, who do profess themselves to be followers of the Light of Christ within, *Who* do lack these before-mentioned good Things; and so, according to the Apostles saying, *These are blind*, and the blind cannot see till their Eyes be opened; So they cannot see their Duty, nor the Duty of the *Children of Light*, till their Eyes be open'd. Such of them, who have not yet sinned out the Day of Gods Visitation, to them I Exhort and warn to retire, out of the Self-conceit, and vain Imaginations, to the pure Divine Light of *Christ* within, and thereunto diligently attend, that thereby the Eyes of their Understandings may be appointed and opened, that therein they may see their Duty, and by vertue of the same, be led into it, and kept in it; and also may see the Duty of the *Children of Light*, and have Unity with them therein.

Again, Hear what the Apostle *Paul* saith concerning Blindness, viz. *But if our Gospel be hid, It is hid in them that are lost, in whom the God of this World hath blinded the minds of them which believe not, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them; for we Preach not our selves, but Christ Jesus the Lord, and our selves your Ser-*

vants

vants for Jesus sake; for God, who commanded the Light to shine out of Darkness, hath shined in our hearts, to give the Light of the Knowledge of the Glory of God, in the face of Jesus Christ; but we have this Treasure in the Earthen Vessels, that the Excellency of the Power, may be of God, and not of us, 2 Cor. 4. 3. to 8.

1. Observe, That it is the *God* of the World, who blinds the Minds of People, designing thereby to hinder them of the Benefit of the Light; that so they might be kept blind, and in Blindness, **Conteit themselves** to be wise and knowing in the Things of *God*, and Gospel of his Kingdom, and in their Blindness to oppose and contend against those, whom *God* hath made *Wise unto Salvation*, in opposing their Christian Counsel, Advice, and Conversation.

2. Observe, That the Apostles of *Christ* did not Preach Themselves, but *Christ Jesus* the Lord, and Themselves their Servants for *Jesus* sake; and so doth the faithful Ministers of *Christ*, in this day, praised be the Lord for the same; and the Excellency of the *Power* by which they are enabled to serve *God*, and each other, is of *God*, and not of Themselves. Therefore the Glory belongs to him forever.

Again, Hear what the Apostle *Paul* saith

faith concerning the darkened and blinded, viz. *For the Wrath of God is revealed from Heaven Against all Ungodlynels and Unrighteousness of Men, who hold the Truth in Unrighteousness; because that which may be known of God, Is Manifest in them; for God hath shewed it unto them,---Because that when they knew God, they glorified him not as God, neither were they thankful; but became vain in their Imaginations, and their foolish Heart was darkned; professing themselves to be Wise, they became Fools,* Rom. 1. 18, 19, to 23.

1. Observe, That the Wrath of God is revealed from Heaven, against all Ungodlynels and Unrighteousness of Men, for holding the Truth in Unrighteousness; That is, holding a Profession of it Without Subjection and Obedience to it, because they do not obey the Truth, in forsaking that which it shews them to be evil, & chusing & doing that which it shews them to be good.

2. Observe, That when they through their Negligence and Slothfulness, continued and multiplied Disobedience and Rebellion, are come to be darkned, and made Spiritually blind; so that they neither see, know, or desire to Know their Duty, or to do it; yet this their Darkness and Blindness doth not render them Excusable, or uncondemnable either in the sight of God,

or his Faithful People ; but on the contrary, **Inexcusable** and condemnable in the sight of God, and also in the sight of his Faithful People..

3. Observe, The cause why they became so darkned and blinded was, that when they knew *God*, they glorified Him not as *God*, neither were thankful ; therefore they became **Vain** in their **Imaginations**, and their foolish Hearts were darkned ; professing themselvec to be **Wise**, they became **Fools**.

4. Observe, What it is to **Glorifie God** as **God**, when Man knows Him ; for there are several Degrees of the **Knowledge of God**, all proceeding from one Cause, and are of one kind, though **Not** all of **One Quantity** or **Largeness**. Certain it is, that to **Glorifie God** as **God**, is not only to believe that He is a **Mighty, Powerful, Just, and Holy God** ; but also to **Reverence, fear, and stand in awe of Him**, and to **obey Him**, according to that **Knowledge** received of him. His **Blessing** is upon, & will continue and increase upon all those, who do so **Glorifie Him** ; for he hath promised, who cannot lie, That he that is **Faithful** in a little, shall be made **Ruler over much**, and shall enter into the **Joy of his Lord**.

Again, The same Apostle writ to the believing *Gentiles* at *Ephesus*, viz. *This I*
say

say therefore, and testifie in the Lord, That ye henceforth walk not as other Gentiles walk, in the Vanity of their Minds, having the Understanding darkened, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart, who being past feeling, have given themselves over to Viciousness, to work all Uncleanness with greediness, Ephes. 4. 17, 18, 19.

Observe here, the woful and miserable Effects of Disobedience to God; what Darkness, Spiritual Blindness, Benumbedness, and Insensibility it brings them into, who are given up thereto, alienating them from the Life, Power, and Spirit of God; yet this Blindness and Insensibility, Doth not render them excusable, in the Sight of the Lord God, who hath sent his Son, a true Light, *who lights every Man that comes into the World; who therefore saith, Look unto Me all, O ye Ends of the Earth, and be ye saved; for I am God, and there is none else; a mighty God, and a Saviour, Isa. 45. 22.*

And again, The Apostle in his Light, Spirit, and Power saith, and therefore said, *God's Will is, that all Men should know the Truth, and be Saved, 1 Tim. 2. 4.* They therefore who believe in the Divine Light of Christ, and walk in and obey the same,
are

are therein saved, preserved, and justified; but they that know this Light, profess, and talk of it, but do not obey, and walk in it, they are justly by the Lord God condemned, and their Disobedience justly *Witnessed* against by his Faithful People, who walk in his Light, and bring forth the pure peaceable Fruits of it; and if such disobedient, unfaithful Professors of the Light do not unfeignedly repent of their Evil Sayings and Doings against God, and his People, and walk in Obedience to the Light they make Profession of; then will the Wrath of God fall heavy upon them in the End.

Again, Hear what the Apostle, *Peter* saith to the Faithful Children of Light, viz. *But ye are a chosen Generation, an holy Nation, a peculiar People, that ye should shew forth the Praise of him, that hath called you Out of Darkness into his Marvellous Light. Dearly Beloved, I beseech you, as Strangers and Pilgrims, Abstain from Fleishly Lust, which War against the Soul, having your Conversations Honest amongst the Gentiles; that whereas they speak against you as Evil Doers, they may By your Good Works, which they shall behold, glorify God in the day of Visitation.* 1 Pet. 2. 9, to the 13.

Observe, This Doctrine of the Apostle, is according to the Command of
Christ

Christ to his Disciples. He said, Let your Light so shine before Men, that they may see your good Works, and Glorify your Father which is in Heaven, Math. 5. 16.

Again, Christ saith, The Light of the Body is the Eye, If therefore thine Eye be single, thy whole Body shall be full of Light ; but if thine Eye be Evil, thy whole Body shall be full of Darknes ; If therefore the Light that is in thee be Darknes, how great is that Darknes ? See Math. 6. 22, 23.

Again, Christ saith, Out of the Heart proceedeth an Evil Eye, Mark. 7. 22. Luke 11. 34.

1. Observe, That the Children of Light are a Royal Priesthood, a Holy Nation, a Peculiar People, called out of Darknes into Gods marvellous Light ; They walking therein are as Lights in the World, their *Light so shines before Men in the good Works, or good Conversation in Christ, this brings Glory to God the Father, which is in Heaven ;* they neither *Need* nor *Do* plead Ignorance, of their duty to God, or Man ; or of the Commands of Christ ; For they do both know, obey and do their Duty to God and Man, praised be the Lord God for the same.

2. Observe, That Christ saith, *The Light of the Body, is the Eye ; wherefore if thine Eye be single, thy whole Body is full of Light ;*

Light; but when thine Eye is Evil, thy whole body also is full of darkness. There are two Eyes spoken of; the good one and the evil one, he that hath the good Eye open in him, with it sees right, sees good things, and is affected therewith, embraceth and holdeth fast the same; he sees his duty to God and Man, and by Gods help doth the same, and therein is blessed; but he that hath the Evil Eye open in him (which Eye proceeds out of the Heart, as Christ saith, with this his Evil Eye he seeketh and watcheth for Evil, and therewith sees Evil things, and hath pleasure in them, and therefore embraces them; praiseth them, pleads for them, and holds them fast. This is the Man, whose Good Eye is blinded, and his evil one open; therefore he calls Good Evil, and Evil Good. Here Darkness and its fruits, are put for Light and its fruits, and Light and its fruits, are put for Darkness and its fruits. The Person that doth this, hath changed the Truth of God for a Lie. Oh, this is a miserable State, which some fell into in Ages past, and some are fallen into in our Age! Out of which, God Almighty preserve all, who to his Light are turned, who believe in,

Christ saith, If the blind lead the blind, both shall fall into the Ditch, Mat. 15. 14.

and love the same ! And the Lord be merciful unto all , who, though they be Darkned and Intangled in the Snares of their Souls Enemy , through want of Watchfulness in the pure Light of *Christ*, and holy fear of *God*; yet have not sinned out the day of his tender Visitation to them. Oh that they may seek and find a place of unfeigned Repentance , and so return unto the Lord *God*, before the Harbest, or Gathering, or Restoring time, to them be ended.

*Concerning the Honour which God
gives unto his People, &c.*

THe fear of the Lord is the Instruction of Wisdom, and before Honour is Humility, Proverbs 15. 33. And Christ saith, If any man honour me, him will my Father honour, John 12. 26. And the Apostle Peter Exhorted the Saints, saying, Honour all men, love the Brotherhood, fear God, &c. 1 Pet. 2. 17. The Apostle Paul Exhorted the believing Romans to be kindly Affectionated one towards another with brotherly Love in Honour preferring one another, Rom.

Rom. 12. 10. Again he writ to them, viz. *But Glory, Honour, and Peace, to every man that worketh good, &c.* Rom. 2. 10. Again, hear what the Lord saith by the mouth of *Samuel* the Prophet, viz. *Them that honour me, I will honour, and they that despise me, shall be lightly esteem'd,* 1 Sam. 2. 30. And again, *Paul* writing to *Timothy* saith, *Let the Elders that Rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine,* 1 Tim 5. 17.

Observe, All the Children of God who are taught by his gracious Spirit of Life, Light, Love and Peace, who walk therein, they Glorify and Honour him, with their Spirits and Bodies, which are his, and with his good Creatures, which he hath made them Stewards over, which is their reasonable Service, and all such he honours, with the honour that is from above; which comes from himself, and all these do honour each other, and prefer each other, according to the Order of the Work of God amongst them in their several Gifts and Services in the Body of Christ, his Church; All keeping to, and walking in the Divine Light of Christ, all will be kept in Humility (and in Unity) yea

cloathed with it according to the Apostles Exhortation, and according to the Command and Example of Christ the Chief Shepherd and Bishop of our Souls, who said, **Learn of me, I am meek and lowly in Heart, and ye shall find rest to your Souls.** A Remnant hath learned Humility of him in this Age, and he hath given us rest to our Souls, which to us far exceeds all the Riches and Glory of this World, Praises to the Lord God and the Lamb for the same.

Blessed are all they that walk in his Light, they find the fruit of it in them, to be unfeigned Love to Friends, and also to Enemies, and Meekness, Patience, Gentleness, Justice, Equity, and Righteousness towards all Men, and a good Understanding, and holy right Zeal for the honour of the Lord, and the good of his People; who walks here will not be puffed up with self conceit, or self wilfulness, or be filled with Wrath, Malice, Strife, nor strive to Honour or Exalt themselves, as Lords over Gods People; such are not Lords over that Faith which God hath wrought in his People, but in the Love of God, Meekness and Humility of Christ Jesus, these build up one another in their most Holy Faith, and are
Fellow

Fellow helpers of one anothers Joy in the Lord, as the Apostle hath writ and Exhorted. And as the Primitive true Christians practised.

*Concerning Rule and Government
in the Church of Christ.*

CHrist Jesus after he arose from the Dead spake unto his Disciples, saying, *All power is given unto me in Heaven and in Earth, go ye therefore and teach all Nations, Baptizing them into the Name (for so the Greek renders it) of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, &c.* Matt. 28. 18, 19, 20.

First Observe, Christ who was always spiritually present with those whom he sent to preach the Gospel, gave them many things in Charge to teach the People to observe; those who believed, received and obeyed the Gospel preach'd by the Apostles, **did obey** the Commands and Doctrines of Christ given by, or

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through

through the Apostles, who were his Embassadors, those who did continue stedfast unto the end, were (by degrees) Taught and inabled by the powerful Spirit and Light of Christ in the Apostles and in their own hearts, to observe & do all things that Christ commanded them.

2. Observe, Christ in and by the Apostles did command and teach those who believed and received the Gospel, and walked in the Light of it, and those who did believe and obey those Commands and Doctrines, were not (therein) subject or obedient to the Traditions, Doctrines, or Commandments of men (who were without the Spiritual Presence and Authority of Christ,) But they were obedient unto the Commandments and Doctrines of Christ, delivered in and by the Faithful Apostles, those holy Men of God.

3. Observe, There is Order and Rule in the Work of God, they that are Novices or young Scholars in the Faith and Doctrine of Christianity, are Learners, others Elders or Teachers; these are to be Taught and watch'd over, by those to whom God hath given an oversight of them in his power and wisdom for the Salvation, Preservation, and everlasting good of their Souls; these Stewards of God,

God, who labour for , and watch over Souls for the good end aforesaid God, requires them to be faithful in this great Charge which he hath laid upon them, for they must give an account to him of their stewardship, and blessed are all those who have believed the Gospel, who obey and walk in the Light of the same, receiving and obeying the Commands, Doctrines, and Precepts of the Lord Jesus Christ, given unto them by his Light and Spirit in his Stewards and Embassadors, which they see and receive in the same Light & Spirit of Christ in their own Hearts and Souls. An account will be given of them with joy, unto Christ the chief Shepherd and great Overseer of Souls.

4. Observe, They who after they have believed in the Spirit and Light of God, and Christ within; and have partaken of the vertue and power thereof, fall away when Temptations and Tryals come upon them for Christ and the Gospel's sake; these become like the stony ground, which Christ speaks of in the Parables of the Kingdom, that young and tender Blade, which appeared, in them being withered; an account cannot be given of these with joy, but with sorrow, though they who have laboured faith-

fully with them for their good are clear of their Fall and Misery.

5. Observe, Those who have come to a farther growth and knowledg of the Truth than those last mentioned, who have come not only to know the Truth, but also further to obey it and suffer for it, yet they after they have thus done and suffered, have fallen away from their first love and obedience to the Cross of Christ, by rejecting and slighting the Counsel of God by his Light and Spirit in their own hearts, and in the hearts and mouths of his Servants; and these having cast off the Yoke of Christ, are become as Sons of *Belial* without Yoke; gone into the World, into the *Cumberfom Cares* of it, and the *Deceitfulness* of the Riches, Lusts, and Glory of it, such has made ill use of the grace or favour of God given unto them, such in their works (whatever their Words be) deny the only true God and our Lord Jesus Christ; such are the despisers of the Government of Christ in his Church, who though they retain yet something of the Christian form of Godliness, yet are out of the life and power thereof, and Enemies to it, as by their *Evil Works* and *Words* do and will appear.

The

The Stewards and Embassadors of Christ cannot give a joyous account of these, though having faithfully laboured with them for their preservation and well being, are therefore cleer of their blood, or of being in any wise guilty of their Fall and Ruin,

Observe further what the Apostle saith concerning Rule and Government in the Church of Christ, he writing to the believing *Hebrews*, writes thus, *Remember them which have the Rule over you, who hath spoken unto you the Word of God, whose Faith follow, considering the end of their Conversation, obey them that hath the Rule over you, and submit your selves, for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you: — Salute all them that have the Rule over you, and all the Saints; they of Italy salute you, Grace be with you all Amen.* Heb. 13. 7, 17, 24, 25.

Observe, Though the many sorts of false Teachers have and do falsely pretend to watch for the Soul; who watch only for their own corrupt earthly Ends, as by their Fruits have and doth appear; yet God did of old and now doth send faithful Labourers into his Vineyard, who have

have and do labour and watch for the Salvation of the Souls of the Sons and Daughters of Men, glory be given to him for the same: These faithful Watchers are known by their Fruits, they covet no Mans Gold, Silver, or Apparel; they do not watch for Earthly gain; they do not take the oversight of the Flock for filthy Lucre, but of a ready mind; they are not Lords over Gods Heritage, but good Examples to the Flock; they are not Lords over the Faith of the People of God. But they are Fellow-helpers of their Joy, Peace, Comfort, and Establishment in the way of Righteousness. They Preach and give freely, according to Christs Command, they walk in Love to Friends and Enemies, witnessing against that which is Evil, in all, without Partiality and without Hypocrisie, and the Fruits of Righteousness is sown by them in peace; they have peace with God, and live in Love and Peace one with another. They have learned of Christ Jesus, true Humility, true Lowliness of Mind and Heart, in which they Preach in their good Example as well as Doctrine, to the honour of God and the good of his People; they labour in the Word and Doctrine of the Gospel, and in a good Con-

Conversation (in Christ) that he may be Exalted in all, both Male and Female, to Rule in all, whose Right it is. These do not seek their own glory, or exalt themselves; but in humility they glorifie God with their Souls and Bodies, which are his, and faithfully and unweariedly serve God and his People in patience, possessing their Souls in all their Tryals and Afflictions. Again *Paul* writ to *Timothy*, saying, *An Overseer or Bishop* in the Church of God, *must not be an Novice* (that is a young Scholar, one lately begotten to the Faith of Christ, or one that is Raw and unskilful in the word of Righteousness) *lest being lifted up with pride, he falls into the Condemnation of the Devil*; see 1 Tim. 3. 6. Again he writ to him, viz. *Let the Elders that Rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine*, Chap. 5. v. 17. Again, he writ to the believing *Romans*, thus: viz. *For I say through the Grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of Faith; for as we have many Members in one Body, and all Members have*

have not the same Office, so we being many are one Body in Christ, and every one Members one of another; having then Gifts differing, according to the Grace that is given to us, whether Prophecie, let us Prophecie according to the proportion of Faith, or Ministry let us wait on our Ministrying, or he that Teacheth on Teaching, or he that Exhorteth on Exhortation; he that giveth let him do it with Simplicity, he that Ruleth with diligence, he that sheweth Mercy with cheerfulness; let Love be without Dissimulation, abhor that which is evil, cleave to that which is good, be kindly affectionated one to another, with Brotherly love in Honour, preferring one another, &c. Rom. 12. 3. to 11.

My Friends, all you that Profess to be Members of the Church of Christ, and taught by his Spirit and Light within you; by what is here written (given forth by the Apostle as he was moved by the Holy Ghost) you may understand that there is a Rule and Government in the Church of God, in his Power, Wisdom and Strength, for his Glory, who is the Head of it: And you may also understand hereby, that Christ the Head, hath given Gifts differing by the same Spirit, for the Preservation, Edification, and well Ordering

ing and Governing his Church , and every one is to attend on his Gift in the Church , and to improve the same , which being done , is to the Increase of the Body , for the Edification of it in Love : Moreover by what is before written , you may understand that the Apostle through the Grace of God given to him, did warn every Man amongst the believing *Romans* , not to think of himself more highly than he ought to think, but to think soberly according as God had dealt to every man the measure of Faith.

Observe, If every one which professes the Light and Spirit of Christ within to be their Guide and Teacher, did obey and walk in it, it would teach them all not to think too highly of themselves, or of their States and Conditions in the Truth (which some do) and if such of the aforesaid Professors were so Taught, then would they not think nor speak so highly of themselves or of their Sights, Knowledge, and Growth in the Truth as they do (far beyond what they really are) then would they not be so puffed up, self-conceited and unruly as they are; then would they live quietly, peaceably, and harmlessly among the People of God

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to his Glory, and the Comfort of his People, and their own peace and rest, which some do not, but are contentious, unruly and disorderly, self conceited, fretful, and clamorous with Tongues and Pens. * Oh that they could seek and find a place of unfeigned Repentance, it would much rejoyce my Soul to see it.

Concerning the Living Faith, with its fruits and works.

Concerning Faith, the Apostle thus writ (viz.) *Now the Just shall live by Faith; but if any Man draw back, my Soul shall have no pleasure in him (saith the Lord God) but we are not of them who draw back unto perdition, but of them that believe to the saving of the Soul. — By Faith the Elders obtained a good report. — Through Faith we understand the World was framed by the Word of God — By Faith Abel offered unto God a more excellent Sacrifice than Cain. — By Faith Enoch was Translated, that he should not see death; — but without Faith it is impossible to please God,*
for

for he that cometh to God, must believe that he is, and that he is a Rewarder of all them that diligently seek him. By Faith Noah was warned of God of things not seen as yet, moved with fear prepared an Ark. — By Faith Abraham when he was tried offered up Isaac. — By Faith Moses when he was come to years, refused to be called the Son of Pharaohs Daughter, chusing rather to suffer Affliction with the People of God, than to enjoy the pleasure of sin for a season, esteeming the Reproaches of Christ greater Riches than the Treasures in Egypt; for he had respect unto the Recompence of Reward; by Faith he kept the Passover, &c.

I may say with this faithful Author, What shall I more say? for the time would fail me to tell of Gideon, and of Baruck, and of Sampson, of Jephtha, and of David also, and of Samuel, and of the Prophets, &c. see Heb. 10. 38, 39. Read the 11 Chapter through: Habbakkuk 2. 4. Rom. 1. 17.

Again, the Apostle Peter writ to the Saints concerning Faith, *v. z.* Who are kept by the power of God through Faith unto Salvation, see 1 Pet. 1. 5. Again, the Author to the Hebrews saith, Let us hold fast the Profession of our Faith, without wavering, Heb. 10. 23. Now the Apostle James who

to his Glory, and the Comfort of his People, and their own peace and rest, which some do not, but are contentious, unruly and disorderly, self conceited, fretful, and clamorous with Tongues and Pens. * Oh that they could seek and find a place of unfeigned Repentance, it would much rejoyce my Soul to see it.

Concerning the Living Faith, with its fruits and works.

Concerning Faith, the Apostle thus writ (viz.) *Now the Just shall live by Faith; but if any Man draw back, my Soul shall have no pleasure in him (saith the Lord God) but we are not of them who draw back unto perdition, but of them that believe to the saving of the Soul. — By Faith the Elders obtained a good report. — Through Faith we understand the World was framed by the Word of God — By Faith Abel offered unto God a more excellent Sacrifice than Cain. — By Faith Enoch was Translated, that he should not see death; — but without Faith it is impossible to please God,*
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who writ of this Faith, writ also of the works and fruits of it (which the rest also did) hear what he saith in this matter, viz. *What doth it profit, my Brethren, though a Man say he hath Faith? can Faith save him? If a Brother or Sister be naked and destitute of dayly Food, and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the Body; what doth it profit? Even so Faith, if it hath not works is dead being alone, yea a man may say, Thou hast Faith, and I have works, shew me thy Faith without thy works, and I will shew thee my Faith by my works. Thou believest there is one God, &c. — But wilt thou know, oh vain man, that Faith without works is dead. Was not Abraham our Father justified by Works. — seest thou how Faith wrought with his Works and by works was Faith made perfect, and the Scripture was fulfilled which saith Abraham believed God, and was imputed to him for Righteousness, and he was called the friend of God; ye see then how that by works a Man is justified and not by Faith only — for as the Body without the Spirit is dead, so Faith without Works is dead also, James 2. 14. to the end.*

Again the Apostle *John* writ to the Children

Children of Light concerning this Faith
 viz. For whatsoever is born of God, over-
 cometh the World, and this is the Victory
 that overcometh the World, even our Faith,
 1 John 5. 4. Again Peter Exhorts those
 who were come to some degree of this
 Faith, saying, Give all diligence; add to
 your Faith Vertue, and to Vertue Know-
 ledge, and to Knowledge Temperance, and to
 Temperance Patience, and to Patience
 Godliness, and to Godliness Brotherly Kind-
 ness, and to Brotherly Kindness, Charity; for
 if these things be in you and abound, they
 make you that you shall neither be barren
 nor unfruitful in the Knowledge of our Lord
 Jesus Christ; but he that lacketh these
 things, is blind, &c. Wherefore the rather,
 Brethren, give diligence to make your Cal-
 ling and Election sure; for if you do these
 things, you shall never fall, 2 Pet. i. 4, 11.

Again, the Apostle Paul writing to the
 believing Thessalonians, said unto them,
 We are bound to thank God always for you,
 Brethren, as it is meet, because that your Faith
 groweth exceedingly, and the Charity of e-
 very one of you all towards each other abound-
 eth, 2 Thess. i. 3.

Again, Paul writ to the Galatians,
 viz. Knowing that a Man is not justified by
 the works of the Law, but by the Faith of

Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified; but if while we seek to be justified by Christ, we our selves are found sinners, is Christ therefore the Minister of sin? God forbid; for if I build again the things which I destroyed, I make myself a Transgressor; for I through the Law am dead to the Law, that I might live unto God; I am Crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Son of God, &c. Gal. 2. 16, 17, 18, 19, 20.

Again, he writ thus to the believing Ephesians, viz. We are Gods Workmanship, Created in Christ Jesus unto good Works, which God hath before ordained we should walk in them, Ephesians 2. 10.

The same Apostle writing to the believing Philippians, writ thus, viz. For it is God which worketh in you both to will and to do, of his own good pleasure; do all things without murmuring and disputing, that you may be blameless and harmless the Sons of God; without rebuke, in the midst of a crooked and perverse Nation,

tion, among whom ye shine as Lights in the World, Philip. 2. 13, 14, 15.

Again, he writ to the Ephesians, thus (viz.) Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be Glory, in the Church throughout all Ages, world without end, Amen. Eph. 3. 20, 21.

Again, the Author to the Hebrews writing to them, saith, viz. Now the God of Peace, that brought again from the dead our Lord Jesus that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever; Amen. Heb. 13. 20, 21.

O all you who profess your selves to be Christians, and to be led and guided by the Spirit and Light of Christ within; seriously consider of the faithful sayings of these faithful Apostles and Servants of Christ, concerning Faith in God, and Christ, and the Gospel, and Christian works, which God in Christ works in all those who comes to be Baptized by Christ with the Holy Ghost and Fire; which burns up the works of Satan, to

wit, Sin, who destroys the old man with his deeds, which are corrupt, and which renews and restores man again into the likeness or image of God who created him. All who come to drink into the one Spirit, and be Baptized by it into the one Body, come thereby to be made of one Heart and Soul, and to Worship and Serve God with one consent; these have not Faith without Works, which is dead; but they have the living Faith which God hath wrought in them, which by the Apostle is called the Faith of the Operation or Work of God, and with this living Faith they have the living Works and Fruits, which Faith and Works, prove them to be the generation and living offspring of God.

Further observe, How sweetly all the before-mentioned Apostles in their sayings, are in Harmony and Unity, concerning this living Faith and its living Works or Fruits.

Again observe, Where many Professors of Faith and Christianity have been grossly mistaken concerning Faith and Works. The Apostle Paul in some of his Epistles, writing much against the upholding of the shadowy works of the Law, after Christ had ended them by his one

one offering, many Professors of Christianity of latter times have been willing to exclude all works, as with respect to Salvation or Acceptance with God, under the Gospel dispensation; though the holy Apostle Exhorted the Believers in Christ, to work out their Salvation with fear and trembling, saying, It is God that worketh in you to will and to do of his own good pleasure. Now the Words which I have here brought out of *Paul's* Epistles; with much more of the like nature that may be found in them (which for brevity I here omit) doth and will plainly shew that he did never intend in his writing against the shadowy works of the Law, to exclude, deny, or make void the substantial, good and living Works of God in Christ, in his People, under the Gospel dispensation; so that he was of the same mind concerning Faith and Works with *James*, *Peter* and *John*; so here are four faithful and honourable Witnesses linked together, in Testimony to the living Faith which God works in his People, and the living Works and Fruits which accompany it, Glory to the Lord God for the same: and those Four faithful Witnesses to the living Faith, its Fruits and Works

as aforesaid, are also faithful Witnesses against the dead Faith and dead Works of the Professors of Christianity in our Age, who notwithstanding their high Notions and talk of Faith, Election, Redemption, Salvation, &c. are yet dead in their Trespases and in their Sins. The Apostle *John* writ to the Saints, saying, *This is the Victory over the World, even your Faith.* And Christ saith, *If you have Faith as a grain of Mustard Seed, if you shall say unto this Mountain be thou removed, and to this Hill be thou cast into the Sea, they shall obey you.* — But they that are yet (dead) in their Trespases and Sins, pleading they must continue therein all their days upon Earth. Their Dead Faith hath not given them Victory over the World, neither can it; for as they are taught by the Serpent to believe, that they must live in sin all their days, according to this ungodly belief, they submit themselves to him, and he leads them into sin, and they multiply their sin daily, as they say; and such are not in the strait and narrow way they talk of, but in the broad way, that leads to destruction. Oh! that they would turn in their minds to the Light of Christ Jesus, and believe in it, and diligently

ligeritly seek a place of Repentance ; that they might find it , and so return to God from Satan and their Sins , which while they abide in subjection to , holds them in a Separation from God , from peace and rest with him , and from Unity with his chosen ; whatsoever they do or may imagine or say to the contrary , they will find this true at last.

Again, these in their dead Faith and works of Sin have not known Gods wondrous and miraculous works yet wrought in them , to throw down the Hills and Mountains of Sin and Wickedness , which the Devil , who abode not in the Truth , in whom there is no Truth , hath raised up in them , to wit , Pride , self-Exaltation , vain , fleshly , earthly Glory , &c. for as the Apostle saith , *All that's in the World , the lust of the flesh , and the lust of the eyes , and the pride of life , is not of the Father , but is of this World , and this World passeth away , and the Lusts thereof ; but he that doth the Will of God abideth for ever ; except a man be regenerate and born again , he cannot see the Kingdom of God , and the blind who doth never see it , is never like to inherit it.*

Now all you who do not only profess
L 4 Christ

Christ as the before-mentioned Professors do, but also profess his Spirit and Light within to be your Teacher (*which they do not*) who profess according to *John Baptists* Testimony, and the Testimony of *Daniel* the Prophet, that Christ the Lamb of God, is the sent One of the Father, and is come to take away the sins of the World, to put an end to sin, to finish transgression, to bring in everlasting Righteousness; all be retired in the Spirit of your Minds, to the Divine Light of Christ Jesus, wherewith you are lighted, and therein wait to receive and keep a right sense of your Conditions; see how you have taken up your Cross, and how you bear it, and what the fruits and effects of your bearing of it are; see that the hills and mountains of sin be overturned in you, and the rough places made smooth in you, and the Valley exalted in you; for who have not known these wonderful works of God, wrought in them, they are yet short of the possession or sitting down in the Inheritance of the Kingdom of God and of his Christ, which consists or stands in Righteousness, Peace and Joy in the Holy Ghost; for through the Righteous and Fiery Judgments of God inwardly must sinful Man come,

come, before he can draw neer to God, see his Kingdom, or have a place in it; this fiery Baptism they must come through wherewith Christ Jesus the power and wisdom of God Baptizeth all who believe in him, and in his Divine Light patiently and constantly wait to be made new Creatures by him. It is true what the Apostle hath writ, *If any man be in Christ, he is a new Creature, old things are done away, and all things are become new, and all things are of God; for as he also saith, They that are Christs, have Crucified the flesh with the Affections and Lusts.*

Again observe, That if any person professing to be led and guided by the Divine Light of Christ within, and that he or she believes the before-mentioned Testimonies concerning Christ, viz. That he is come to put an end to sin, and bring in everlasting Righteousness, to enable his People to perfect Holiness in his Fear, according to what God hath promised, and his Servants have writ and spoken, if such person or persons so professing, continue in a loose and sinful Conversation, whether they be called Quakers, or by what other name soever,

ever, their Sin is not less but much more grievous to Almighty God, than the sins of the before-mentioned, who have not yet come to be opened so far as to understand what the Light of Christ within is: Therefore do not make profession to be taught and guided by it: but those loose and sinful Professors of the Light of Christ within, if they did ever really come to the Light they make profession of, and in any measure obey it, then were their hearts opened thereby to understand and know sin, and the displeasure of God against it more than the before-mentioned; and so the Judgment of God will fall more heavy on them (if they repent not, and come not to walk orderly, as becomes the Gospel) than upon others who have not known so much as they have known, and therefore are not guilty of the sin of Rebellion, so much as they are; for *Rebellion is as the sin of Witchcraft*; as 'tis written: *And he that knows his Masters will, and doth it not, he shall be beaten with many stripes*, as 'tis also written.

Again observe, such loose Professors of the Light of Christ within, may boast and talk of their Faith in God, and Christ, and the Divine Light within, of living

ving without Sin, of Perfection, or of perfecting Holiness in Gods Fear, yet being out of the Light and Life of Christ in Death and Darkness, and the Works and Fruits thereof, It is but Death and Darkness in them, which talks of Light, and Life, and Faith, Holiness, Perfection, &c. Their talk of these good things with their Mouths, is an Abomination to God Almighty, while their hearts are far away from him, while they are not in the Love and Obedience to God and Christ, and his Divine Light they make profession of; such profession without Subjection and Obedience, God doth reject, it is loathsome to him, neither can his tender people whom he hath sanctified by his Spirit of Judgment and Burning, have unity with these dead talkers, no: their dead words and works for Light hath no communion with Darkness, though Darkness talk of Light.

*Something concerning Self
Separation.*

JUDE the Servant of Christ writ concerning the Self-Separated ones, thus, viz. they are the *Raging Waves of the Sea*, foaming out their own shame, to whom

is reserved the mist of Darkness for ever, and Enoch also the seventh from Adam, prophesied of those, saying, Behold the Lord cometh in Ten thousands of his Saints (mark so it is rendred from the Greeke, and is so in some English Translations) to execute Judgment upon all, and to convince all that are ungodly amongst them, of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches, which ungodlily they have spoken against him, &c. these be they who separate themselves, sensual, having not the Spirit. — But ye, Beloved, building up your selves in your most holy Faith, praying in the Holy Ghost, keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto Eternal Life, and of some have compassion, making a difference, and others have with fear, hating even the Garment spotted by the Flesh. Now unto him that is able to keep you from falling, before the presence of his Glory, with exceeding joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen. Jude 13 and 19 to the end, see also 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet 3. 3.

Oh my dear Friends, seriously consider that as in the Primitive Gospel days, there were such Self-separated ones, makers

makers of Sects or Parties, which caused great grief and deep Exercise to the Faithful in Christ Jesus ; some such like have been in our Age , and some such like yet are , who having been convinced of the Truth , have come amongst us under the Christian Profession of the Spirit and Light of Christ within , who for some time did in some measure follow and obey the Teachings of it , but have since turned from it , yet keep in a Profession of it ; these are they who separate themselves without it , in opposition to it , and the Children of it , blessed be God that their number is but small ; but alas ! they are too many , for we have received the mind of God , and Christ (and his Apostles) whose will was , and is , that all Men might know the Truth , and not only know it , but obey it , that so they might be saved ; but alas ! a few restless spirited Instruments of Satan , who under the pretence of the Spirit and Light of Christ , make War against the God of Peace , against Christ the Prince of Peace , and against the Subjects of his Peaceable Kingdom ; these are in danger to deceive others , and bring them to be restless like themselves ; the Lord in Mercy stop these evil Works and Workers.

Oh

Oh that there might be a place of Repentance yet found by them ! Oh that they could yet see from whence they are fallen, and Repent, and come into that simplicity and loving and peaceable frame of mind, into which the Truth had once in some measure drawn them ! Oh ! this would be matter of great joy to those whom they in their darkness account their Enemies ; as some *Plotting* *dark* *Plotionists* did the faithful Apostle *Paul*, for his faithful and stedfast Testimony against their *Looseness*, *Confusion* and *Disorder*. It is my stedfast belief in God, that he will not long suffer this Evil Work to go on to the grief of his People, and the endangering the loss of Souls, but he will plead with these Evil Workers, these Serpentine wise and self-conceited, he will stop and drive them backward, and woe will be to them if they cannot find a place of Repentance, which will be hard for some of them to find ; they have so highly magnified themselves against God, his Tabernacle, and them that dwell in Heaven ; but as *saide* the Servant of Christ, well observed in his Epistle, that there was a difference to be put betwixt them who were so gone out into disorder, looseness, or confusion in

his time; some no doubt of those, were
 unwarily, through the subtilty of Sa-
 tans Agents, drawn from the simplici-
 ty, honest mindedness, and good inten-
 tion, which the Spirit of Truth had
 wrought in them, into ungodly Zea-
 lousness and a wrong liberty from their
 obedience to the Cross of Christ. Jude
 saw there was a Compassion to such, and
 therefore wisely in the Wisdom of God
 put the Churches in mind of it, and we
 are sensible such there hath been in our
 day, who hath been betrayed and pre-
 vailed upon by Satan and his Agents, as
 aforesaid; these have been sought in the
 Love of God and Bowels of Jesus Christ,
 their Advocate with the Father, travel-
 ling for them in his Faithful ones, who
 hath kept their Habitation in God, and
 we have seen the travels and desires of
 our Souls answered, in their returning
 into Unity with God and his People,
 through their unfeigned Repentance and
 Condemnation upon the Spirit of Dark-
 ness (which led them from God) and
 upon the evil Words and Works it led
 them into, and we believe that there are
 divers that yet remain in the same Snare,
 for whose return to God we travel in Spir-
 it, and Hope that we shall see the Fruit of
 the

the Travel of our Souls in the Love and Power of God, for their good, and shall have cause to rejoyce and praise God for the same.

Wherefore, oh my dear and well beloved Friends, who are exercised by these sorts of Evil Agents, and their Evil Works, under a spacious profession of the Light, Grace, and Spirit of Christ, and the Teachings of it, All keep in the love of God, and in the patience of Jesus Christ: *let Patience have its perfect work in those your deep Tribulations and sorrowful Exercises:* fret not because of evil Men, nor their evil Works, for behold the Judge of Heaven and Earth, he sees them and you; he will not suffer you to be tryed by them above what he will give you Ability to travel through without hurt, and fear, without loss or disadvantage to your Eternal Estates, if you diligently wait upon him, and move, speak, and act in his Council. It is true which was anciently written by an Experienced Man of God, Tribulation worketh Patience, and Patience Experience, and Experience Hope, and the living Hope is as an Anchor which is sure and stedfast; so keep this living Hope, that none of you may faint in this or any other Exercise which you undertake for Christs
and

and the Gospels sake, but all wait diligently upon the living God, who daily renews the strength of his People, so that they can truly say, *Sufficient is the day to the Evil thereof*; and can truly say, *The Lord is our Rock and our Salvation, and we cannot fear what man can do unto us*; he is an Everlasting Sun unto us, who gives us his Light to walk in, in which there is no occasion of stumbling, which Light shines in the Diligent, Watchful, and Obedient ones more and more, unto the perfect day; our God is a Shield unto his People, to defend them against the Arrows of the Destroyer; he Arms his Lambs and Children with his Light and Power, whereby the Stierp Darts of Satan are quenched. Eternal Glory to his honourable and powerful Name, for evermore, *Amen, Amen.*

Oh my dear Friends, keep close to the powerful Spirit of Truth in all your Exercises, and particularly when you are Exercised with this sort of Evil Agents; keep close to the power of God, that in that you may feel that you have the command of your own Spirits, that no wrong or unnatural heats, sharpness or false fire may be kindled by you or any of you, but that your Minds and Spirits may be kept steady and cool in the Lambs patience; for that will lead to

run the race to the end, and will give the Victory: take heed and keep out of too many words, with restless discontented persons, under the Profession of the Truth, whose evil life and strength stands in multiplying words, wilfully striving for Victory or Mastery in a fretful, lofty, and impatient frame of mind; and also beware of such who are smooth and subtle in their contending against Truth and its Children, lest any of you be drawn out thereby to the disadvantage of Truth, hurting of your own Souls, and strengthening the Unrighteous in their way; but all be steady in your Testimony, against deceit in all things: and all Friends Male and Female, keep your Meetings in the Light and Power of God, and in them serve God and each other faithfully; be tender and wise in your carriage one towards another, at all times, particularly in your Meetings; hear one another tenderly, in a right frame of mind and in good order; and if weakness appears in those who intend well in their speaking about Truths concerns in your Meetings, or that weakly manage any thing of Truths concerns, either in your Meetings or at other times, let them be tenderly spoken to in the Order of Truth, at seasonable times, that such may be

be helped, and Peace and Unity preserved, and all that avoided that tends to bring forth contrary Effects; and cherish and encourage one another in your several Services, that ye may be mutually refreshed together therein, and that your precious unity and fellowship may be preserved without breach; and grow and flourish more and more, that the fruits of Righteousness may be more and more plentifully sown and reaped amongst you, to the Glory and Praise of the great God, whose building and husbandry you are; and living Branches in Christ the Heavenly Vine, bringing forth more and more Fruit in him, to the Glory of God the Father, who is worthy of Glory over all Heaven and Earth for evermore. *Amen.*

And my dear Friends, be very careful that none of you go into too many words in Dispute or Argument for, or in the Defence, or Commendation of those good things which God hath led you into (in which you are opposed by some who profess the Light of Christ within to be their Guide and Teacher, and by them reproached and derided for your obedience to God therein:) but let those good things speak forth their own worth and praise, in their good Fruits and Effects in and by you, to the Glory of God, and to your Profit,

Profit, Comfort and Justification; and to the cutting off occasion from those who watch for, and seek occasion against you. And to the Convincement of such Gain-sayers, who have not sinned out the day of Gods tender Visitation to them; and for the staying, preserving, and effectually convincing such who are not clear in their understandings concerning those things, but are in some degree hurt and darkned by the Evil Example, Words, and Actions, of some Evil Agents, whom Satan hath made Instruments of Evil to them; yet do they not wilfully, scornfully, or maliciously oppose, or strive against Friends in those good things God hath led them into; but being short in their understandings and wrong, jealousies and doubts having entred them, they do not freely joyn with Friends in some things which God hath led them into, wherein he is honoured and his People profited.

Oh my dear Friends, he who wins Souls to God, is wise in the Wisdom of God, which is Pure and Peaceable. God Almighty enrich his People every where more & more with his precious Heavenly Wisdom; that in it they may serve him and each other in unfeigned Love, that therein their Peace and Unity may remain and increase daily more and more to his Eternal honour and our everlasting profit and comfort; even so Amen, saith my Soul.

with an overthrow, making them an Example unto those that should after live ungodly, and delivered just Lot vered with the filthy conuersation of the wicked; and 2 Pet. 2. 5. 6, 7. Again, *Jude* spakethus, As Sodom and Gomorra, and the Cities about them in like manner, giving themselves over to Fornication, and going after strange flesh are set forth for an Example suffering the vengeance of Eternal Fire, *Jude* 7.

Obserue God the Judge of all the Earth who judgeth righteously, brought his Judgments and vengeance of Eternal Fire on those ungodly *Livers* who lived and died in their sins; Noah was a Preacher of righteousness amongst the ungodly Old World, but they hearkned not to Gods Voice in him; God sent and Preachto the Spirits in Prison in the daies of Noah, (as the Apostle hath writ) but these ungodly Livers rejected his Love unto them therein, till he cut them off in his Anger. Lot was a faithful Witness for God in Sodom, his righteous Soul was grieved with the ungodly deeds of the Sodomites from day to day, They Repented not, but went on in abominable wickedness, until God cut them off in his Anger by Fire from Heaven; yea these are reserved under judgement, suffering the

the Vengeance of Eternal Fire. These
 are Monumentes of Gods vengeance
 made Examples by him to others that
 should live ungodly; that they might re-
 pent and cease from their ungodliness that
 they might find favour and forgiveness
 with the Lord; those holy mens written
 words were concerning those wicked ones
 and their dreadful and miserable End, that
 others might be warned thereby not to
 follow their ungodly maners, thoughts,
 words and deeds. Oh! that the wicked
 of this Age would Consider of these
 Things, and of their latter end, which
 suddenly hastens, wherein every one shall
 receive a reward according to their deeds
 done in the Body, whether they be Good
 or Evil. Two to the wicked in that day.)
 Oh! that they would unfeignedly seek
 Repentance, before it be too Late, that
 so they might not suffer the vengeance of
 Eternal Fire.

Again the Author to the Hebrews
 writing of the Fall of the Children of
 Israel in the Wilderness writes thus.
*Wherefore the Holy Ghost saith, To day
 if you will, hear his voice, harden not
 your hearts, as in the Provocation in the
 day of Temptation in the Wilderness.*
*Wherefore I am grieved with that Generation
 that say they love me, and yet hate me,*
 will

tion. So I sware in wrath, they shall
not enter into my rest. Take heed Brethren
lest there be in any of you an Evil Heart
of unbelief in departing from the living
God, but exhort one another daily, while
it is called to day, lest any of you be hardned
through the deceitfulness of sin — for
some when they had heard did provoke
whom was he grieved forty years, was it
not with them that had sinned, whose Car-
casses fell in the Wilderness. Let us
therefore fear lest a promise being left us,
of entering into his rest, any of us should
seem to come short of it, Heb. 3, & 4.
Chapters.

Again, Chapter the 12. viz. Looking
diligently lest any fall of the grace of God
[or fall from it.] (for so it's rendered from
the Greek in the Margent) lest any robe
of bitterness spring up, trouble you, and
thereby many be defiled: lest there be any
Fornicator or prophane person, as Esau,
who for one Morsel of Meat sold his Birth-
right. For ye know how that afterward when
he would have Inherited the blessing, he
was rejected: for he found no place of Re-
pentance, though he sought it, &c. Verse 15,
16, 17.

Again, The Apostle Paul writ to the
foolish Galatians, who thought to be jus-
tified by the Shadowy Works of the
Law

Law, which Christ had **Ended**, saying, *whoſoever of you are juſtified by the Law, ye are fallen from Grace.*

Jude alſo ſpake of ſome Apoſtates fallen from the Grace of God, which teacheth to deny ungodlineſſe and worldly luſts, to live ſoberly, righteouſly and Godly in this preſent World; the favour and mercy of God given unto them (in and through the powerful Spirit of life and light in Chriſt Jeſus, they Refuſing to believe in and obey) turned into wantonneſſe denying the only Lord God, and our Lord Jeſus Chriſt. *Jude 4.*

Again, The Apoſtle Paul writing to the Church at Corinth ſaith, viz. *Moreover Brethren I would not that you ſhould be Ignorant how that all our Fathers were under the Cloud, and paſſed through the Sea, and all did eat the ſame Spiritual Meat, and did all drink the ſame Spiritual Drink, for they drank of that Spiritual Rock that followed them; and that Rock was Chriſt, but with many of them God was not well pleaſed, for they were overthrown in the Wilderneſſe. Now theſe things were our Examples, to the intent we ſhould not luſt after Evil things as they alſo Luſted. Neither be ye Idolaters as were ſome of them, as it's written the*

Judas partook of the Apostleship, and Ministry of Christ, but by Transgression he fell; See Acts 1. 25. Pride goes before destruction, and a haughty Spirit before a Fall. Prov. 16. 18.

Observe, the fall Rebellion and Apostacy of the Angels and Men before mentioned, were written for our Admonition and warning, as the Apostles have writ. As also the miserable Ruine and Destruction they brought upon themselves thereby, and for the same good end that the Prophets and Apostles writ them, do I in this Treatise repeat them. O all you that profess the Light, Grace and Spirit of Christ, within to be your Teacher, consider of these things, and with the Light you make profession of, look into your own Hearts and see what lodgeth there, and whatsoever you find contrary to God, give it up to the Judgements of God, that his Breath or Spirit may consume it, that you may not have your portion with the fallen Angels, with the wicked Old World the *Sodomites* and Apostate Rebellious Jews, nor with the Rebellious Apostates of this Age, who have already sinned out the day of God's tender visitation to them, **Live in the Holy fear of Almighty God** that he may teach you and enable you to flee

from Pride, Arrogancy, and every evil
way, that you may know his powerful
presence in you as a fountain of Life, to
preserve you from the snare of Death,
that your portion from God may be
peace and rest in his presence, with the
Generation of the just. Oh keep in the
fear of God at all times, that is profitable
for you, his blessing will rest upon all
that so do. So while you have time prize
it, that is, spend it, and improve it to the
Glory of God, for this End hath he given
you a being, that you may glorify him
with your Bodies and Souls which are
his, which is your reasonable service,
blessed are all they that come into it, and
therein abide all the days of their ap-
pointed time upon Earth. ^{Teacher, count}
with the light you make provision of,
look into your own Heart and let light
loose there, and whatsoever you find
contrary to God, give it up to the Judge
of God, that his Breath or Spirit
may consume it, that you may not have
your portion with the fallen Angels, with
the wicked Old World the Sodomites and
Apostate R rebellious Jews, nor with the
Rebellious Apostates of this Age, who
have already sinned out the day of God's
reward, vintation to them, Live in the
Holy fear of Almighty God that he
may teach you and enable you to do
good.

~~and in others his Prophecy~~
~~I will come in his Saints~~
~~and through them whom he hath~~
~~chosen, in whom he dwells~~
Concerning Just Judgment amongst
Gods People given or Committed
to them, or spoken by or through
them (in whom God dwells ac-
cording to his promise) against
the Devil and his Works, Sin and
Wickedness.

THE true Prophets (and Judges ap-
 pointed of God,) and the Apostles
 of Christ, and his true servants of God,
 were never without just and righteous
 judgment in any Age.

Jude the Servant of Christ writ that
 Enoch, the seventh from Adam, Prophe-
 cied of the Lords coming in ten thousands
 of his Saints to Judge all that are ungodly
 amongst them, to Execute Judgment upon all,
 and to convince all that are ungodly among
 them of all their ungodly deeds, which they
 have ungodly committed; and of all their
 hard Speeches which ungodly sinners have
 spoken against him; Jude 14, 15.

Observe, Enoch was a true Prophet, God
 hath in some fulfilled, and is daily fulfil-
 ling

ling in others this his Prophecy; The Lord is come in his Saints, and he in them, and through them whom he hath sanctified, in whom he dwells; judgeth the ungodly Words and Deeds of those who are ungodly. (under the profession of Godliness and Christianity) amongst us.

And King Jehosaphat said unto the Judges of Israel, Take heed what ye do, for ye judge not for man but for the Lord, who is with you in Judgment: Therefore now let the fear of the Lord be upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor Respect of Persons, &c. 2 Chron. 19. 6, 7.

And the Prophet Ezekiel said, Then came the Word of the Lord unto me, saying, Son of man speak unto the Elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me, as I live saith the Lord God, I will not be Enquired of by you, wilt thou judge them Son of Man? wilt thou judge them? Cause them to know the Abomination of their Fathers, Ezek. 20. 2, 3, 4. And the Prophet Obadiah writ thus, The House of Jacob shall be a Fire, and the House of Joseph a flame, and the House of Esau for Stubble—and Saviours shall come upon

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Mount Sion to Judge the Mount of Olives,
and the Kingdom shall be the Lords.

And the Prophet *Isaiah* Propheying of
the Kingdom of Christ and his Govern-
ment, writes thus, (viz.) In that day
shall the Lord of Host be for a Crown of
Glory, and for a Diadem of Beauty unto the
residue of his People, and for a Spirit
of Judgment to him that sitteth in
Judgment, *Ila.* 28. 5, 6. and yer. 17.
Judgment also will I lay to the Line, and
Righteousness to the Plumer.

And the word of the Lord came unto
the Prophet *Zechary*, Saying thus, speaketh
the Lord of Host, Create true Judg-
ment and Mercy, and Compassions
every man to his Brother: And oppress
not the Caldwor, nor the Fatherless,
the Stranger, nor the Poor, and let
none of you imagine any of his De-
ceit in your heart: But they re-
fused to hearken, and pulled away
the shoulder, and stopped their Ears
that they should not hear: Yea they
made their hearts as an Adamant
Stone, lest they should hear the Law
and the Lords which the Lord of
Host hath sent in his Spirit, by the
former Prophets: therefore came a
great wrath from the Lord of Host:
Therefore it came to pass, that as
he

he cryed, and they would not hear,
 so they cryed and he would not hear,
 saith the Lord of Host: But I scat-
 tered them with a Whirlwind
 among all the Nations whom they
 knew not, thus the Land was de-
 solate after them, Zechary 8. to the
 end.

Reader, By what is here Collected
 concerning just Judgment by the Spirit
 of the Lord in his people, thou mayst
 understand that Enoch who was before
 the Law was given by Moses had the Spi-
 rit of God, in which he had righteous
 Judgment against sin and ungodliness,
 as Jude shews in his Epistle.

Again, thou mayest see by what the
 Prophets under the Law hath written,
 that God was with his Judges under the
 Law, and he judged righteously in them,
 and by them as his Instruments.

Again thou mayest see that Ezekiel in the
 Spirit of the Lord judged the Rebellious
 Jews, who turned away their Ear from
 the Lord, who would neither obey his
 voice in his former Prophets, nor in
 him.

Again, thou mayest see how they stopped
 their Ears, pulled away their Shoulder,
 and made their Hearts as an Adamant
 Stone against Gods voice in his Prophets,
 and

and thou may see what Woe and Misery
the just God brought upon them for their
Rebellion. *Nebemiah* in his 9th Chapter
writes thus, viz. Lord thou sent thy
Prophets to turn them unto thee,
whom they slew; thou also gave
them thy good Spirit to instruct
them, but they Rebelled against
thee.

*Concerning the Just and Righteous
Judgments of God, in and by
his People under the Dispensation
of the Gospel.*

THe Apostle Paul writing to the *Corin-
thians*, concerning their differences
about outward things, writes thus, (viz.)
Dare any of you having a matter against
another, go to Law before the unjust, and
not before the Saints; do ye not know that
the Saints shall judge the World, and if the
World shall be judged by you, are ye un-
worthy to judge the smallest matters; know
ye not that we shall judge Angels, how
much more things that pertain to this Life?
If then ye have judgments of things pertain-
ing

he cryed, and they would not hear,
so they cryed and he would not hear,
saith the Lord of Host: But I scat-
tered them with a Whirlwind
among all the Nations whither they
knew not, thus the Land was de-
solate after them, Zechary 8. to the
end.

Reader, By what is here Collected
concerning just Judgment by the Spirit
of the Lord in his people, thou mayst
understand that *Enoch* who was before
the Law was given by *Moses* had the Spi-
rit of God, in which he had righteous
Judgment against sin and ungodliness,
as *Jude* shews in his Epistle.

Again, thou mayest see by what the
Prophets under the Law hath written,
that God was with his Judges under the
Law, and he judged righteously in them,
and by them as his Instruments.

Again thou mayest see that *Ezekiel* in the
Spirit of the Lord judged the Rebellious
Jews, who turned away their Ear from
the Lord, who would neither obey his
voice in his former Prophets, nor in
him.

Again, thou mayest see how they stopped
their Ears, pulled away their Shoulder,
and made their Hearts as an Adamant
Stone against Gods voice in his Prophets,
and

and thou may see what Woe and Misery the just God brought upon them for their Rebellion. *Nehemiah* in his 9th Chapter writes thus, viz. **Lord thou sent thy Prophets to turn them unto thee, whom they slew; thou also gave them thy good Spirit to instruct them, but they Rebelled against thee.**

Concerning the Just and Righteous Judgments of God, in and by his People under the Dispensation of the Gospel.

THe Apostle Paul writing to the *Corinthians*, concerning their differences about outward things, writes thus, (viz.) **Dare any of you having a matter against another, go to Law before the unjust, and not before the Saints; do ye not know that the Saints shall judge the World, and if the World shall be judged by you, are ye unworthy to judge the smallest matters; know ye not that we shall judge Angels, how much more things that pertain to this Life? If then ye have judgments of things pertain-**
ing

ing to this Life, set them to judge who are least esteemed in the Church: I speak to your shame, Is it so that there is not a wise man amongst you, no not one that shall be able to Judge between his Brethren? But Brother goeth to Law with Brother, and that before the Unbelievers: Now therefore there is utterly a fault among you, 1 Cor. 6. 1. to the 8 ver. Observe here that the Apostle doth shew there is a Power of true Judgment in the Church of Christ, not only about outward things, which is the smallest matters, but also shews that the Church in God hath power to judge Apostate fallen Angels and men, for he saith, Know you not that the Saints shall judge the World; had the Corinthians kept in the Spirit of sound Judgment in themselves; they would therein have judged amongst themselves Righteously for God, then had they not been judged by the Spirit of Judgment in the Apostle; but they going from that into Disorder, therefore he who kept in the Spirit of Judgment in good Order, judged them who were gone out of it, for he told them it was utterly a fault that they went to Law (one with another) before Unbelievers, saying if then you have judgment of things pertaining to this Life, set them

them to judge who are least esteemed
 in the Church, I speak this to your
 shame; &c. throughout the whole of
 1. Again, Chapter 2. ver. 15. the Apostle
 writ thus in the Affirmative; (viz.) But
 he that is spiritual judgeth all things, and he
 himself is judged of no man. Again chap.
 5. ver. 11, 12, 13. But now I have written
 unto you, not to keep Company, if any man
 that is called a Brother be a Fornicator, or
 a Covetous, or an Idolater, or a Railer, or
 a Drunkard, or an Extortioner; with such
 an one, no not to Eat. For what have I to
 do to judge them also that are without?
 in the following words he Queries of
 them thus (viz.) Do not you Judge
 them that are within. This possible
 there were some among these *Corinthians*
 that were not over forward to judge for
 God, but rather over backward, as this
 his Query Implies, and his own words
 that follow upon it, viz. But them
 that are without God judgeth.
 Therefore put away from among
 your selves that wicked Person.

Now to you that profess the Light of
 Christ within, to be your Guide and
 Teacher, and yet are not at unity with
 the Children of Light in their Judging
 Deceit, Unchristian and Ungodly Liber-
 ty. Query here of you, whether you be of

the

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the Apostles mind in this matter, yea or
nay? What is your Judgement? Would
you have such as these wicked persons, if
they repent not and turn from their evil
way, owned to be the Children of God,
the Children of Light, good Christians,
Brethren in Unity with the Children of
God, yea or nay? Paul sayeth, put
away from among you selves that
wicked person, what say you? And
to such as would exclude Righteous
Judgment out of the Church of Christ,
I say, hear what this Apostle saith, chap.
14. ver. 29. Let the Prophets speak by two
or by threes, and let the others judge; here
again he shews that there is a Spirit of
Discerning, and of just Judgment,
not only of evil Words and Works,
but of Spirits also. And John ex-
horted the Saints saying, Try the Spirits,
whether they be of God or no, believe not
every Spirit; and Church by his Angel bore
witness to one of the Churches of Asia, that
she had erred and proved them who said they
were Apostles, and were not, and he had
found them Liar: Christ says, The Devil
was a Liar from the beginning, and when he
speaks a Lye, he speaks of his own, for he
is a Liar and the Father of the Liar. And it is
written the Liar is the Lake, to
the

IT is written thus, *He that covereth his sins shall not prosper, but who so confesseth and forsaketh them, shall have Mercy; Happy is the man that feareth always, &c.*
Prov. 28. 13, 14.

Observe, if persons confess their sins, and do not repent and forsake them, Mercy is not promised unto them, but Judgment from God is just upon them.

Christ said, *Blessed are the merciful, for they shall obtain Mercy; and I will have Mercy and not Sacrifice, Mat. 9. 13.*

The Apostle Paul exhorts the believing
Romans, that in their shewing of Mercy,
B they

they should do it with Cheerfulness, Rom. 12. 8.

The Apostle *James* writing of Mercy and Judgment, writesthus, *He shall have Judgment without Mercy, that hath shewed no Mercy, and Mercy rejoyceth against Judgment,* Jam. 3. 13.

The Prophet *David* giveth Testimony of God, saying, *With the Merciful thou wilt shew thy self Merciful,* Psal. 18. 25. 2 Sam. 22. 26.

And the Apostle *John* hath testified, That God is Merciful to forgive those that believe the Gospel and obey it, and to cleanse them from all unrighteousness. The same Apostle saith, *He that Committs sin is of the Devil.*

Observe what the Apostle *Paul* writes to the Church of Corinth concerning the **Penitent and Sorrowful** person, who had sinned against the Lord, viz. It is sufficient unto the same man that he was rebuked of many, so that now contrary wise you ought rather to forgive him and comfort him, least that same person should be swallowed up of over much sorrow or heaviness; wherefore I beseech you, that you would confirm your love towards him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing

thing, I forgive also : for if I forgave any thing, to whom I forgive it, for your sakes forgave I it, in the (person) of Christ. And again, But as of God in the sight of God speak we in Christ, 2 Cor. 2. 6, 7, 8, 9, 17. thus it's rendred in the Protestant Translation of the New Testament ; see Dr. William Fulk his Translation and Anotations in opposition to the Popish Translation at Rhemes, and their Corrupt Glosses or Anotations. London Printed in the year 1601.

Reader, Diligently observe what the Apostle hath writ about this man ; First, It appears he had sinned. Secondly, It appears that he had been rebuked or judged of many. Thirdly, Consider who these many were who had Rebuked or Condemned ; or judged him, was it not the Church, to whom Paul wrote (amongst whom this Penitent man was) was it not the faithful in Christ Jesus that had him, judged or condemned him, for the sin and Evil that he had committed. Fourthly, Observe that this person was penitent and sorrowful for that he had sinned against God, and grieved his people, as the Apostle understood. Fifthly, Consider the Apostle was careful lest he should be swallowed up of over much sorrow,

and therefore wrote to the Church to beseech them, that they would confirm their Love towards him. Sixthly, Observe that upon the repentance of the Transgressor, which the Apostle had a sense of, he did in the sight and power of Christ signifie his sense, and the readiness of his mind so far as he was concerned to forgive the said Offender ; and he wrote to them signifying, that they ought rather to forgive him than to be over severe towards him, or to continue at the distance from him, as before they had been. Seventhly, Observe that if this Transgressor had continued impenitent, hardened, and had stood in the Justification of the Evil that he had done, then the Apostle neither would nor could either have forgiven him, nor yet have besought the Church to have forgiven him, the sins that he had committed against God, which God had not forgiven. Observe, Here I have contracted the words of the Apostle concerning this person, and have made these brief Observations thereupon, and so shall leave it, and commend what I have here written to every mans Conscience in the sight of God. **I do not leave it to the judgement of the Evil, Defiled, Corrupt, Sinful seared Conscience,** which the

the Prince of Darkness hath begotten in the Children of disobedience, in whom he works and Rules, (for this Conscience can make no right Judgment) but I commit it to the **good Conscience**, which God by the Power of the Holy Ghost hath begotten in Man or Woman, over which Conscience the Holy Ghost or Spirit of God Rules, which Spirit searches all things, yea, the deep things of God, as 'tis written, 1 Cor. 2. 10.

Again, Hear what Christ saith concerning these things, he speaks a Parable concerning a *Shepherd that hath an hundred Sheep, and one of them goeth astray, he leaveth the ninety nine, and seeketh that which is gone astray, and if he find it he rejoyceth, &c.* Even so it is **not the Will of your Father which is in Heaven, that one of these little ones should perish.** Moreover, if thy Brother shall Trespass against thee, go and tell him his fault, betwixt thee and him alone; if he hear thee, thou hast gained thy Brother: If he hear thee not, take with thee one or two more, that in the mouth of two or three Witnesses, every word may be established; and if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen Man, Matth. 18. 12, 13, 14, 15, 16, 17.

Here Christ hath **prescribed a good Form and Order** for the offended Brother to proceed in, to bring the Brother offending to the sense of his Evil, and to Repent of it, and condemn it, that so he might gain his Brother into unity; and if he cannot be gained by being proceeded with in Love as Christ **prescribeth and teacheth**, then he is to be **witnessed against, as Christ teacheth and leadeth**. It would be well if all that profess Christianity, would proceed according to this **good Form and Order**, which Christ gave, and has left upon record in the Scriptures of Truth, to be followed and obeyed, and if it were followed by all that profess to be Christians, **then there would be more Love, Peace, and Unity among them**, and much less sinning against each other, or offending each other than there is; but many professors of Christianity are far from the meek and patient Spirit of Christ, who gave this good form of proceeding, therefore those who are Strangers or Enemies to his Spirit, have not pleasure to follow this good form, **but on the contrary, many follow the Spirit of malice and self Recharge**. Now all you that profess the Light of Christ within

to be your Teacher, see that you follow this good form, which Christ hath taught and left you, and if you do so, then it will tend to the preservation and increase of Love, Peace and Unity amongst you; you may read the 18 Verse of this Chapter, and see what power Christ gave unto his faithful followers in the Primitive time, we know God's Arm is not shortened, neither is he to be limited, the same Eternal power of God that was known in the Apostles daies is now known. I say again, the same in its Nature, **I do not compare** as to the abounding of it, the holy one is not to be limited, but he gives to his in every Age, and works in them according to the Councel of his own will. The Children of Light in this day both see and consider how **wickedly** some professors of Christianity have **wrested**, and **wofully** perverted the words of Christ contained in this verse, what a damnable hellish Trade they have long since set up in selling pardons for sin (to the Impenitent who persist in their sins) and thereby cheating people both of their Money and of their souls, **and very often** the Pardon-seller (no doubt) was and is much a greater sinner than the person that he hath sold the Pardons to. O gross wickedness,

damnable deceit and Hypocrisy, true Pardon or forgiveness of sin against the God of Heaven, **never could or can be bought or sold for Money**, by any person whomsoever. This abominable Trade of Pardon-selling, is far more wicked than the sin of *Simon* the Sorcerer, in *Acts* 8. 19. who would have given the Apostles Money for the Holy Ghost, but he was rebuked for it by the Apostle in the Power of the Holy Ghost, who said unto him, *Thou art in the gall of bitterness, and bond of Iniquity, in that thou thinkest the gift of God may be bought with Money*; *Simon* would have given Money for the Holy Ghost, but these deceitful Pardon-sellers, who are Enemies to the Holy Ghost, sell that to the people, for the Holy Ghost, or the Fruits of it, **which is neither**; but a deceitful Charm, which Satan the Prince of darkness is the original Author of, my soul hath a Godly Zeal and perfect indignation against this abominable and Devilish dissimulation, their Devilish abuse of the words of Christ in the before cited Verse, hath not **only** wrought a miserable Effect upon their own dark Profelytes, but it hath also had an **Evil Effect** upon a better People; who having been grieved at their abominable abuse of the aforesaid words

words of Christ, are ready to dislike the words themselves, **at least not willing** that any Christian though never so impowered from Heaven, grown and established in the life and power of Christianity, hath or can have any power, as the mouth or Instrument of God to any person, to act or speak as Christ there promiseth, and which his faithful ones received; Forgiveness of sins is the gift of God, he **walks and dwells** in his Servants, **and works and speaks in them and by them**; in and by them he pronounces Judgments upon wickedness, and upon unfeigned Repentance he also declares remission to the Transgressor, for as Christ saith, *It is not ye that speak, but the Spirit of your Father which speaketh in you*, Matth. 10. 20. Mark 13. 11. The Apostles did not declare remission of Transgression against God to the unbelieving or impenitent: neither did or doth Christ impower wicked men to declare remission of transgressions against God; to any person or persons whomsoever. But God said unto the true Prophet, **If thou wilt take out the things that are precious from the things that are vile, thou shalt be even as my own mouth**, &c. Jer. 15. 19. And God said unto Moses, **I will be with thy mouth**

mouth and with his mouth (to wit) *Aarons*, And will teach you what you shall do, *Exod. 4. 15.* God's comfortable promise is to his own Seed, Generation, and Off-spring; *As for me this is my Covenant with them, saith the Lord. My Spirit that is upon thee. And my words which I have put in thy mouth. Shall not depart out of thy mouth nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, saith the Lord from henceforth and forever. Arise and shine, thy Light is come and the glory of the Lord is Risen upon thee, Isa. 59. 21. and Chap. 60. 1.*

Observe, As God was with his Servants of old, who gave them a Mouth and Wisdom, and made them even as his Mouth, who taught and led them to separate the precious from the vile, and to justify the Innocent, and to bear witness against, judge and condemn persons, and practices that were ungodly, wicked and sinful. The same everlasting God who changeth not, hath given unto some in this Age a Mouth and Wisdom and Strength to separate the precious from the vile. And he hath made them even as his Mouth; and as he was with the Mouthes of *Moses* and *Aaron*, and did teach them what to do and say, and also
with

with the mouthes of the rest of his Faithful Servants, both Prophets and Apostles, and did teach them what to say, and what to do, that he might be glorified in them. By their justifying the Upright, Faithful, and Innocent, and in their witnessing against, condemning and judging in his Spirit of judgment, that which was ungodly, wicked and sinful: So is he now with the Mouthes of his faithful Servants, and doth teach them what to do and say in Testimony to, defence and justification of, that which is right and well pleasing to him; and in witnessing against that which is wrong, displeasing and offensive to him; glory be given unto him for the same. And God's comfortable promise given by the mouth of the Holy Prophet *Isaiah*, is enjoyed in this our age, glory to his Name for ever, God's Spirit that was upon his People, his Seed, his Seeds Seed, In former ages, is upon his people, his Seed, his Generation in this Age; and God's Words that were in their mouthes, are in the mouthes of his faithful ones whom he hath anointed and empowered with the Holy Spirit sent down from Heaven to Preach the Gospel of Life, Salvation and Peace, so as Christ said it is not you but the Holy Spirit or holy Ghost which speaketh in you.

Some

Something concerning true Love or
Charity.

John saith, we have known and believed the Love that God hath to us, God is Love, and he that dwelleth in love, dwelleth in God, and God in him. — We love him, because he first loved us. If a man saith I love God, and hateth his brother, he is a lyar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen, and this commandment have we from him, that he who loveth God, loveth his brother also, 1 John 4. 8. to the end.

Paul wrote of this love calling it Charity it is the same love of which John writeth; hear what he saith of it (viz.) Though I speak with the tongues of men and of Angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understanding all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the Poor, and though

I give my body to be burned, and have not charity, it profiteth me nothing, Charity suffereth long, and is kind: charity envieth not, charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not it's own, is not easily provoked, thinketh no Evil, rejoyceth not in iniquity, but rejoyceth in the Truth, beareth all things, —charity never faileth: —and now abideth faith hope, charity, these three, but the greatest of these is charity. Follow after charity, 2 Cor. 13. read the Chapter through and the first of the next following. Again the same Apostle writes to the believing Romans thus (viz.) Owe to no man any thing: but to Love one another, for he that loveth another, hath fulfilled the Law. For this, thou shalt not Commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other Commandment: it is briefly comprehended in this saying, Namely, thou shalt love thy Neighbour as thy self, love worketh no ill to his Neighbour, therefore love is the fulfilling of the Law, Rom. 13. 8, 9, 10. and again he writes to the Galatians thus viz. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness temperance: against such there is no Law. Gala. 5. 22. 23.

Again

Again Jesus said, *If a man love me, he will keep my words, and my Father will love him; And we will come unto him, and make our abode with him,* John 14. 23.

Again, the Apostle writes to the Galatians thus, (*viz.*) *For all the Law is fulfilled in one word, even in this thou shalt love thy Neighbour as thy self,* Gal. 5. 14.

And Christ commanded his Disciples, saying, *This is my Commandment, that ye love one another as I have loved you — These things I command you, that you love one another,* John 15. 12, 17.

And the Apostle John writes thus concerning love, *viz.* *This is the Message that ye have heard from the beginning, that we should love one another; not as Cain who was of that wicked one, and slew his Brother; wherefore slew he him, Because his own works were Evil, and his Brothers Righteous: Marvel not my Brethren if the World hate you, we know that we have passed from Death to Life, Because we love the Brethren; He that loveth not his Brother, abideth in Death; whosoever hateth his Brother is a Murderer, and ye know that no Murderer hath Eternal Life abiding in him,* 1 John 3. 11, 12, 13, 14, 15.

The Command of the great God to his People was, and is, to Love him with all their Hearts and Souls, to serve him with their whole Strength. And the Command of Christ was, and is to all who believe in him, **Love one another, Love your Enemies, Bless them that Curse you, do good to them that despitefully use you, and Persecute you, that you may be the Children of your Father which is in Heaven; for he maketh the Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and Unjust; for if you love them which love you, what reward have you, do not even the Publicans the same, Mat. 5. 44. to the end.**

Oh! Reader who ever thou art, Seriously consider these Sweet Heavenly Sayings of the great God, and Jesus Christ whom he hath sent, and of the Holy Prophets and Apostles.

Observe, God is love, in this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might love through him—— Beloved, if God so loved us, we ought also to love one another—— If a man say I love God, and hateth his Brother, he is a Lyar—— This Commandment have we from him, that he who loveth God, loveth his Brother also; by
this

this we know that we love the Children of God, when we love God and keep his Commandments; for this is the love of God that we keep his Commandments, and his Commandments are not grievous; See 1 John. 5. 2, 3.

All you who profess the Light and Spirit of God, and Christ within, to be your Guide and Teacher, try your selves by the same: And compare your Words, Doctrines and Fruits, with the Doctrines, Words and Fruits brought forth by the Holy Apostles, and the rest of the Faithful followers of Christ Jesus, truly Recorded in the Scriptures of Truth. Those things were spoken and written, not only for the Benefit and Profit of them who lived in those Ages in which they were first spoken, but they were written, and by Providence preserved, to this present Age, for your benefit and profit; **See if this pure Love of God dwell in you? If it doth, Envy and Malice will not dwell in you:** For as *John* in the Light and Love of God said, **God is Love, he that dwells in God, dwells in Love, and God dwells in him; he that dwells not in this Love of God, which reacheth both to Friends and Enemies;** and in which the desire of the Soul is, that it may be well with them,
both

both in this World and that which is to come, that mans Religion in this Gospel day is vain, his profession of the Light within is vain, his Talking of God and Christ is vain, his Talking of, and crying up Love in words is vain, he being out of the Love he talks of, and such talking is but mentioning the Name of God in vain, and this vain Talking God hath no pleasure in; neither hath his people pleasure in it: For it is not all the Talkers of the Light, that are Justified by God the Fountain of it, **But it is the Walkers in it,** who are Justified by him, yea by his Divine Light in their own Hearts and Souls, these are they whom God takes pleasure in; these are they that takes pleasure in God, these are they who manifest their Love to God by their pure Subjection and obedience to him, these are they who manifest their Love to be without dissimulation to God, and one to another, by their tender diligent care of Gods glory in all their undertakings, and their care one over another, is manifest to God, and in the hearts of each other, in their watching one over another in the same Love, and Speaking and Acting one towards another in the same; if one Child of Light see another in danger in any thing to dishonour God, and so

wound his own Soul; this Love leads to forewarn him of it, to seek to preserve him out of it, and when in Love this has been done, and the person warned, hath not taken the warning, or improved it to his preservation, but hath fallen into the snare of his Souls Enemy; the same Love Visits him again, and labours with him to bring him into the sense of the Evil he hath done against the Lord and his own Soul: And if this Offender against God, and against his own Soul, and against the Children of God, hear and receive Admonition, which is given him in the Labour of Love; then those that Labour with him therein, have Comfort and Refreshment in their Labour on his behalf: But if the Offender persist in his Evil doing, and seek to cover and justify the same, then those who Labour with him in the Love of God, have sorrow concerning him: Yet in God they have Peace and Comfort, and in his Spirit of Love, which is also the Spirit of sound Judgment: They have a just Judgment in them against the Evil which is Committed; and in the Love and Patience of Jesus, in its proper place, time and season they speak it forth in behalf of the Just, Holy pure God and Jesus Christ his spotless Lamb, who is come to

put an end to sin, and to bring in everlasting Righteousness, of whom it is thus written (*viz.*) *I wisdom lead in Righteousness, in the midst of the paths of Judgment, that I may cause those that love me to inherit Substance, for I will fill their Treasures.*

Again the Apostle writes thus of Christ and of the Saints in Light (*viz.*) *Of him are ye in Christ, who is made unto us Wisdom, Righteousness, Sanctification and Redemption.*

Again the Apostle Paul writes thus, (*viz.*) *Though I speak with the Tongues of men and of Angels, and have not Charity, (that is the same Love John speaks of) I am become as a sounding brass, and as a Tinckling Simbal.*

Observe what profit is there in sounding of Brass, or the Tinckling of a Cymbal, is there not an unprofitable noise in the sounding of it. Again he saith, *And though I have the gift of Prophecy, and understand all Mysteries and all knowledge, and have Faith, so that I could remove mountains, and have no Charity, I am nothing.*

Observe, 'tis possible that one may have received something of the gift of Faith, and of Prophecy, and of understanding Mysteries, and yet afterwards they may come to loose Charity, and

after they have lost it, yet for a while may
 retain the profession, and the words of
 Truth; and in some small degree a sence
 of those gifts which God had imparted
 to them, and such may hold a profes-
 sion of the Truth, and speak of the
 things of God, through the strength of
 the Creaturely abilities, to wit, Know-
 ledge and Memory; but having put off
 or forsaken Charity, such are nothing,
 as the Apostle saith. *Balaam* saw the
 Star of *Jacob*, had great and true open-
 ings, as his words shew, which are re-
 corded in the Scriptures of Truth; but
 his Heart, Spirit and Mind was not right
 before God; he did not abide in that
 which opened, therefore not like to be
 in Love or Charity, which is the fulfil-
 ling of the Law of God, without which
 none can be accepted of God. *Balaam*,
 notwithstanding his Sights and Prophe-
 cies, was out of this Love or Charity
 towards the Children of *Israel*, (then)
 God's beloved People: for had he been
 in this Love or Charity towards them,
 then he would not have taught *Balaam*
 King of *Moab*, to have cast stumbling
 Blocks in their way, to cause them to sin
 against their God, and to fall in his
 wrath before their Enemies; but this he
 did as you may read in the Scriptures of
 Truth.

Truth; and there you may likewise read of the miserable end of this wicked and ungodly man.

Again, *Cain* heard God's Voice, and had a degree of the knowledge of him; and 'twas possible *Cain* might have done well, for God said, *If thou dost well, shalt thou not be accepted? but if thou dost evil, sin lies at the door.* It appears *Cain* did not do well, but ill; he did ill in that he did not receive, retain and keep, this Love of God in his Heart and Soul, if he had kept this, *It would have kept him from Murdering his Innocent Brother*, and so would have kept him from Inheriting the wrath and vengeance of the Eternal God, which in righteous Judgment was due to him, and came upon him, and is due to all in his way, and will come upon them if they do not Repent and turn from their evil way.

The Apostle saith, *Brethren let us love one another. Let us not Love in word and in Tongue, but let us love in Deed and in Truth, not as Cain who was of that wicked one, and slew his Brother, and wherefore slew he him; even because his own works were Evil, and his Brothers Righteous.* 'Tis possible *Cain* might Talk of this Love, though he was out of it: For 'tis plain that many of his Seed and Off-spring Talk of it,

profess it, who are not only out of it but bitter Implacable Enemies against it; and whatsoever these profess of God, Christ or Religion; 'tis all vain in them, wanting this Love or Charity, as the Apostle saith, *they are nothing.*

Again, Judas he partook of the Ministry or Service of Christ, and of the Apostleship; from which, by Transgression he fell; he did not put on, keep and retain this Love or Charity, which is the bond of perfectness: If he had kept this on, it would have kept him, from betraying his Master into the Hands of the wicked, in which he was guilty with them of Murdering of him: (Stephen in the Holy Ghost said of him, *Ye have been the Betrayers and Murderers*;) had Judas kept in this Love, and bond of Perfectness, he could not have been guilty of the Murder of the Son of God, but 'tis written in the Scriptures of Truth, *That Satan entred into him*, who was a Murderer and a Lyar from the beginning. and 'twas he that Spirited him, led him, acted and moved him in this Hellish work. for which the Vengeance of Eternal Fire is Justly come upon him, and you may read how miserably he ended his Life in this World.

Again

Again, See what became of the Rebel-
 lious Sons of *Levy*, *Corah*, *Dathan* and
Abiram, with the Two hundred and
 Fifty Princes, .see how they were out of
 this Love or Charity, which thinks no
 Evil, which envyeth not, which is kind,
 they rose up against *Moses* that meek and
 humble man of God, and *Aaron* the
 Lords's Priest, their thoughts and words
 were vain and wicked against them, yet
 in their rising up against them, and Re-
 bellion against God, they had plausible
 pretences, for what they said against
 them; hear what they said, viz. *And*
they gathered themselves together against
Moses and against Aaron, and said unto
them, Ye take too much upon you, seeing all
the Congregation are holy, every one of them
and the Lord is amongst them, wherefore
then lift ye up your selves above the Congre-
gation of the Lord, And when Moses heard
it, he fell upon his face, and he spake
unto Corah and unto all his Company say-
ing even to morrow the Lord will shew who
are his and who is holy, and will cause him
to come Near unto him, even him whom
he hath Chosen, well he cause to come near
unto him.———*And Moses said unto*
Corah and his Company, ye take too much up-
on you ye sons of Levy, hear I pray you ye
sons of Levy, seemeth it but a small
thing

thing unto you, that the God of Israel hath
seperated you from the Congregation of
Israel to bring you near to himself, to do the
service of the Tabernacle of the Lord, and
to stand before the Congregation to Minister
unto them and he hath brought thee near to
him, and all thy Brethren the sons of Levy
with thee, and seek ye the Priesthood also? for
which Cause both thou and all thy company
are gathered together against the Lord, and
what is Aaron that you murmer against him,
and Moses sent to call Dathan and Abiram
the Sons of Eliab. Which said we will
not come up, is it a small thing
that thou hast brought us up out of
the Land that floweth with milk and
Hony, to kill us in the Wilderness
Except thou make thy self altogether
a Prince, &c.——— Wilt thou
put out the Eyes of these men we
will not come up,——— And Moses
said I have not hurt one of them———

And Moses said unto Corah be thou and
all thy Company before the Lord thou, and
they, and Aaron to morrow: and take every
man his Censer and put Incense in them,
and bring ye before the Lord, every man his
censer, two hundred and fifty censers, and
they took every man his censer, and put fire
in them, and laid Incense thereon, and
stood in the door of the Tabernacle* of the

Con-

Congregation with Moses and Aaron, and
 Corah gathered all the congregation against
 them unto the door of the Tabernacle of
 the congregation, and the Glory of the Lord
 Appeared unto all the Congregation, and
 the Lord spake unto Moses and Aaron
 saying, seperate your selves from a-
 mongst this Congregation that I
 may consume them in a Moment, and they
 fell upon their faces and said, Oh Lord God
 of the Spirits of all flesh, shall one man sin,
 and wilt thou be wroth with all the Congre-
 gation? and the Lord spake unto Moses say-
 ing, speak unto the Congregation, saying
 get you up from about the Tabernacle of Co-
 rah, Dathan, and Abiram, and Moses
 rose up and went unto Dathan and Abiram
 and the Elders of Israel followed him, and
 he spake unto the Congregation saying de-
 part I pray you from the Tents of these
 wicked men, and touch nothing that is
 theirs, lest you be consumed in all their sins,
 So they gat up from the Tabernacle of Co-
 rah Dathan and Abiram, one every side:
 and Dathan and Abiram came out and
 stood in the door of their Tents, and their
 Wives and their sons and their little Child-
 ren, and Moses said hereby shall ye know
 that the Lord hath sent me to do all these
 Works, for I have not done them of my
 own

own mind. If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord Make a New thing, and the earth open her mouth and swallow them up with all that appertain to them, and they go down quick into the pitt, then ye shall understand that these men have provoked the Lord. And it came to pass as he had, made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses, and all the Men that appertained unto Corah and all their goods, they and all that appertained to them went down alive into the pitt; and the earth cloased upon them and they perished from amongst the Congregation Read Numbers 16. 1. to the 34.

Observe as John saith God is Love, he was so from the beginning, he is so at this day, God unchangable, he was so to those that obeyed him in all Ages, he was so to Moses, and in Moses. to the Children of Israel, yea Moses in his love sought to preserve them from Destruction, as appears by his tender Supplication to God for them: But this Corah Dathan and Abiram and their Company were not in the love of God, as appears by their rebellion

belion against him, in their presumption,
 and contempt of his servant *Moses*, as
 also by the miserable destruction that
 came upon them, from the hand of the
 Just God, It was true that *Moses* told
 them, *ye take too much upon you ye Sons*
of Levy, their presumptuous taking up-
 on them, their evil Imaginations, words,
 and works, was the cause of their ruine
 and destruction, they violated and broke
 the Law of the righteous God, who com-
 manded them to love him with all their
 heart, and every one to love his Neigh-
 bour as himself, had they kept in this
 love, than had they not Imagined Evil a-
 gainst *Moses* that faithfull servant of the
 Lord, If they had kept in this love they
 had not broken, but fulfilled the holy
 Law of God, for 'tis true that the Apostle
 hath write, Love is the fullfilling of the
 Law, Love thinks no evil; *Cain* Im-
 agined evil against his Brother, he thought
 and purposed it, and afterward Acted
 it, in Murdering his Innocent Brother,
 Again. *Judas* Imagined evil in his heart a-
 gainst the Lord God and Jesus Christ
 whom he had sent, he thought and
 purposed Evil first, and afterward brought
 it into visible Action, by betraying the
 Innocent Lamb of God into the hands of
 Murderers.

Again

Again *Balaam*, When he went from the Spirit of God in which he once had true sights and Prophecy he Received the Councel of Satan, Devised, willed and purposed evil against the Lord God and his people, he thought and purposed evil against his people, and afterward brought it into visible Action, by teaching *Balaak* King of *Moab* to cast stumbling Blocks before them to cause them to sin.

Again, *Corah* and his Company being out of this pure Love of God, they imagined evil against him, and against his Servants *Moses* and *Aaron*. Yea, they thought and purposed Evil against them, and afterwards brought the same forth in their presumptuous and ungodly words and wicked actions, for which God over-threw them in his Anger. Behold here a deceitful heart, in which the Prince of Darkness ruled, turned them against the Lord and his Chosen, to their own Ruine and Destruction; Observe the Devil is the seeds man, of all evil Imaginations, Cogitations, Desires, Purposes and Intentions, Words and Actions, he first laies hold upon man inwardly, as it is written of him, He works in the hearts of the children of Disobedience; there he first sows the Seed, from whence springs as a natural Fruit thereof,

Evil

Evil Imaginations, Cogitations, Thoughts, Desires, Purposes and Intentions, which afterward springs forth in Words and Actions. Thus he begins and carries on his confused *Babel*, in the fallen Sons and Daughters of *Adam*; thus he builds his Cursed *Sodom* and *Egypt*, where our Lord was and is Crucified; and thus he hath wrought upon some in our day, who hath tasted of the heavenly gift, and of the power of the World to come that is without end; and so he did upon several in the Apostles daies, as the Epistles of *Paul*, *Peter*, *Jude* and *John* doth witness, and as Christ foretold.

Oh! my Friends, seriously consider in the holy fear of God, and in humbleness of mind, these things for as the Apostle saith, *what was written aforetime, was written for our admonition*, All you who to the light of the Son of God are turned, who have had a good Eye opened in your hearts and received an understanding by it, in whom this heavenly seed, hath taken root in any measure; all diligently wait therein, upon the great God the fountain of it, that the Fruit of this heavenly seed of life, which is already grown up in you, may never wither or dye, but that it may Increase and grow,
and

and flourish dayly more and more, for
as Christ the heavenly seed, (your Root,)
hath said, true it is, without him we can
do nothing, he said *I am come that you
might have life, and that you might have
it more abundantly,* and he said in this is
my heavenly Father glorified that you bring
forth much fruit, and said every branch
in me that bringeth forth fruit, my hea-
venly Father purgeth that it may bring
forth more fruit, if a man abide not in me
he is cast, forth as a branch that wither-
eth, I have Chosen you and ordained you,
that you should go and bring forth fruit, and
that your fruit should remain, John 15. 1, 2.
6. 16. read the Chapter through: Oh
blessed are all they who Experience this.
The Holy Prophet writ thus (*viz.*) they
that wait upon the Lord shall renew their
strength, they shall mount up with wings as
Eagles, they shall run and not be weary, and
they shall Walk and not faint, Isa. 40. 31. This
the diligent watchfull Children of light are
Come bountiffully to Experience in this
Age, glory be given to God for the same,
All the Children of light, in the light; (the
heavenly and Just mans path,) are kept
by the mighty Power of God through Faith,
from receiving again the Seed of the
Serpent which God hath purged out
of them. [Take notice] that Satan may
pre-

present his Evil matter to the Children of God ; this he did to Christ himself who never sinned, in whom he had nothing: But the Evil matter which Satan presents unto man and tempts him to Love, Receive and Embrace, doth not become the sin of man, if he do not receive, join unto, and embrace it. But man sins when he consents with his heart and mind to the evil which Satan presents ; then he joyns with Satan in his evil work, then he becomes a joynt worker with him, then Lusts conceives in his heart and mind ; which being conceived bringeth forth sin ; observe, that though Satans presenting of his *evil matter* to the Children of God be no sin of theirs, yet it is his sin and their great exercise and sorrow divers times, and in heaviness they undergo his temptations ; in all which the Lord Jesus Christ supports them, for he is greater than Satan the Tempter ; in the daies of his flesh he was tempted in all points like as we are, and sinned not ; but conquered and subdued Satan. Thus the Apostle writ of him and said, *He being tempted is able to succour them that are tempted* ; and the faithful Christians were made Conquerors over Satan by Christ, as the Apostle also wrote. But where the Seed of the Serpent is received, there ariseth and springeth evil

Ina-

Imaginations, Cogitations, Thoughts,
 Desires, Purposes, Intentions, Words
 and Actions. But in the People of God out
 of whom this seed is purged, the bitter
 Root of evil Imaginations, evil Jealou-
 sies, evil Words and Actions doth not
 spring up against God or any of his Ser-
 vants; or against any person whomso-
 ever but in the heavenly Light of Life,
 their Hearts, Spirits and Minds are rightly
 exercised towards God and all men as well
 as their thoughts, intentions, desires, words
 and actions; therefore it's a blessed thing
 to be kept here: It is written, *Keep thy heart
 with all diligence, for out of it proceeds
 the issues of Life;* those that dwell in this
 heavenly Unction, discern the good from
 the evil when they are in the Seed,
 before they appear more grown up;
 These are they that know the good
 man by his Fruits, and call and
 esteems him a good man, as Christ
 hath taught; who saith, *The good man out
 of the good Treasure of his heart, bring-
 eth forth good things.* Again, These
 know the Evil Man by his Fruits,
 as Christ hath taught, who out of the
 Evil Treasure of his heart, bringeth
 forth evil things. These see and
 rightly judge of the evil man to be
 what he is. These cannot call a good
 man,

man, an evil man; neither can they call the evil man, a good man; for it were the sin of Hypocrisy for them so to do: These cannot call evil good, or good evil; Error Truth, or Truth Error; Light Darknes, or Darknes Light, for to do so were to blaspheme against the God of Heaven, and to be guilty of the sin of Hypocrisy, as I said before, but as these do see and know men or things to be good, so they speak of them, to the praise of God that hath made them so; and as they see and know men and things to be evil, whom the Devil (who abode not in the Truth, in whom there is no Truth) hath degenerated; corrupted and made so, they speak of them as they are, and though this plain dealing and speaking doth neither please the Devil nor evil men; yet this plain dealing and speaking is well pleasing to the holy, pure, just God, and his faithful ones in Christ Jesus, well said the Apostle in this Case, *We speak not as pleasing men, but God who tries our hearts.* And again the Apostle saith, *If I yet seek to please men, I should be the servant of Christ.*

Observe further how the Apostle commends Love or Charity as before, he saith, *If I bestow all my goods to feed the poor, and though I give my body to be burn-*

ed, and have not Charity, it profiteth nothing; Charity suffereth long and is kind; Charity envyeth not; Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth
 — Charity never faileth, &c.

All you that profess the Light of Christ within to be your Guide and Teacher, try your selves with it, and compare your Fruits with the Fruits and Effects of Charity herein particularly expressed by the Apostle, who had Charity and the Fruits of it, and hath Faithfully written of the same, for your Information, Admonition and Instruction.

Observe well, if you have not this Charity, all you have and do is nothing; there is nothing acceptable to God without it; though a man should give his Body to be Burned, and give his Goods to Feed the Poor, and Pray all the day long, it availeth him nothing. Therefore all you, who desire to have your Prayers and Services accepted of the pure God, Lay up this Charity in your hearts, hold it fast, Put it on as Garment, it is the band of perfectness, as saith the Apostle, This is the Salt that must be in all your Sacrifices that

that God doth and will accept: And as you keep in this Charity, God will keep the Seed of the Serpent from taking root in your Hearts, Wills, Minds and Affections, Words or Actions, so that you will think right things of God, and speak right things of him, and act and do things that are right in his sight, in which his Blessing will be upon you; in this Love or Charity which thinks no evil, you will think right Thoughts one concerning another, and also speak right words one to, and concerning another, and therein will act Righteously, Justly and harmlessly, one to, and concerning another; so keeping in this Charity, you will be found, in the precious, Rich, and Beautiful Fruits of it, in which you will have Unity with God the Fountain of it; and therein Unity one with another, therein the glorious Gospel Fellowship is known and kept in, which is a Mystery hid from the whole World that lyes in Wickedness.

And Christ Jesus the High Priest and great Apostle of all true Christians, Comanded his Disciples, saying, *This is my Commandment, that ye love one another, as I have loved you.* Observe this all you, who profess your selves to be Christians, but especially

ally you that profess to be governed and taught by Christs spiritual appearance within you: Oh! consider his tender Love to his Disciples; how it appeared in his Travels, Tears and Sufferings for them, and in his tender Councell and sweet Exhortation to them; *Try your Love one to another*: For though we are not to compare with him, unto whom the Spirit of Love was given without measure; yet we having received a measure of the same Spirit of Love and Life, therein we are to follow his Blessed Example in loving one another; his Love was not only large and bountiful, but also pure and perfect: Now though our Love who are tender branches, be not so full as his, who is the root, in whom all fulness dwells; yet as it proceeds from God the fountain of it, in a full through Christ, it is of the same kind, and in it we love God and Christ whom he hath sent, and one another without dissimulation, and in this our measure of Love we are kept in Unity with God the Fountain of it, and in Unity and Peace one with another, and herein we are kept witnesses against the Devil in whom there is no Truth, no true Love, though he and his Children may add no Truth of it herein so as to be perfect witnesses

nesses against all his deceivable works of unrighteousness in them that perish, herein we discern him, who in his Agents Talks of Love, when they have not the Love of God abiding in them: In this Eternal Love which is stronger then death, God the endless Fountain of it, preserve us, and fill all his Children with it, dayly more and more; and Establish them in it for ever to their Eternal comfort, and his Everlasting Praise and Honour (in and through Christ Jesus, the Heavenly Seed and Root thereof in them) who is worthy of all Glory, Honour and Praise in Heaven and Earth for ever more, *Amen.*

Something concerning the Unity and Fellowship of True Christians.

CHRIST hath commanded us and all Christians to Love one another, and all who are Learners of him his Teacher them so to do: And the Faithful walkers in his Light do so, the Apostle Paul's Testimony is *That Love thinks no Evil*; this Love suffers not Evil to take place in the Heart, or Mind, Evil nor be-

ing received there, it cannot appear in the Words or Actions: For all Evil brought forth in Audible words or visible Actions, by any person is first framed in the Heart and Mind: For as it is written out of the abundance of the Heart, the Mouth speaketh; Christ saith, *The Good man out of the Good Treasure of his Heart, bringeth forth good Things: and an Evil man out of the Evil Treasure of his Heart, bringeth forth Evil Things.* The Good man is known by his Fruits, and the Evil man is known by his Fruits: For Christ saith, *By their Fruits ye shall know them:* A good Tree cannot bring forth Evil Fruit, neither can a Evil Tree bring forth Good Fruit: Blessed are all they whose minds are exercised in the Divine Light of Christ, therein fixed and stayed upon God; their Hearts Conceive and Indite goods Matter, and their Tongues and Hands speak of and act the same to the Glory of God, and the good one of another.

Again, Christ Commands us and all Christians to Love our Enemies, to do good unto them who despitefully use and Persecute us. All who walk in the Light wherewith he hath enlightened them, he Teacheth to do so, and they do so. But observe the good man who bringeth out of the good treasury

treasury of his heart good things; cannot have Unity with his Enemy, who bringeth out of the Evil Treasury of his Heart Evil Things: For Light hath no Fellowship or Unity with Darkness, neither doth the Works of Light and Darkness Accord, Unite, Joyn or Sement together; for they proceed from Contrary Causes; God is the Original and Fountain of the one; but Satan the Original and Fountain of the other: And Christ hath no Unity Concord or Agreement with Satan, neither can any true Christian, have Unity, Fellowship, Concord or Accord, with any person (whether he be a Professor of the Spirit and Light of Christ within, or a professed Enemy to it) in their evil words and works: And to profess to be led by the Light of Christ within; into those Words and Works, which Satan the Prince of Darkness Leads into: This is to belye the Light of Christ within; who doth so Baspheeme against God, Christ and the Divine Light within; such who do so are therein at a greater distance from Christ and his Disciples (the Children of Light) then those who are open Professed opposers of the Light of Christ within: I do not hereby intend that a

mistake in point of Judgment, through
 the weakness or shortness of the under-
 standing, puts a Believer in the Light
 at the aforesaid great distance from God,
 and the Children of it, where the
 Error is not willfully persisted in,
 but the mistaken person waits in Love
 and Patience with desire to see through
 the mistake, and to come out of it, and
 the Fruit of it: And is not Loose and
 Scandalous in Life and Conversation,
 but therein Soberly and Orderly, ac-
 cording to the common understanding of
 his own Words, *viz.* Life and Con-
 versation, amongst the People of God
 called Quakers, and other Sober People.
 Or if persons who have believed in God,
 in his Light and Spirit of Truth at some
 times, do and speak contrary to the same.
 If they do sensibly own the evil they
 have done and spoken to be of Satan, and
 themselves: And own the Testimony
 of the Light and Spirit of God, against
 the same, through unfeigned Repen-
 tance forsaking the same, they come to
 receive the Forgiveness of those their
 Offences, through the mediation and
 work of Jesus Christ, who is our Ad-
 vocate with the Father, as the Holy
 Apostle experienced and wrote, *He that*
confesseth and forsaketh his sins shall find
mercy;

mercy: As the Holy Prophet said; *But he who covereth his sin, or seeketh to cover it, by a Profession of God, his Light and Spirit, seeking to Justify the Evil he doth, to be well doing, saying, it is according to the Light and Spirit of God and Christ within him: He shall never prosper in this Evil work. This is a great abomination to the Holy Glorious Lord God, with such an one in his evil Words and Works: Gods People (the Children of Light) have not Unity, yet they have true love unto such, in which they sincerely desire their Repentance and Salvation.*

Something concerning the Seven Churches in Asia, who were gathered into the Profession of Christ Jesus.

I Shall here Collect something briefly that was written to them according to the several States they were in.

John writ thus (viz.) I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a Trumpet, saying, I am Alpha and Omega, the first and the last, and what thou seest, write in a Book, and send it unto the Seven Churches which are in Asia. — And I turned to see the voice that spake with me: and being turned I saw Seaven Golden Candlesticks, I saw one like unto the Son of Man, &c. — And he had in his right-hand Seaven Stars, and out of his mouth went a sharp two Edged Sword, and his countenance was as the Sun shining in his strength; and when I saw him I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last, I am he that liveth and was dead, and behold I am alive forevermore, Amen. And have the Keys of Hell and of Death, write the things which thou hast seen, and the things which are, and the things which shall be hereafter, the mystery of the Seven Stars which thou sawest in my right hand, and the Seven Golden Candlesticks, the seven Stars are the Angels of the seven Churches; and the seven Candlesticks which thou sawest, are the seven Churches, Rev. 1. Unto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven Stars

stars in his right hand, who walketh in the
 midst of the seven Golden Candlesticks: I
 know thy works, and thy Labour, and thy pa-
 tience, and how thou canst not bear them
 that are evil, and thou hast tryed them which
 say they are Apostles, and are not, and hast
 found them Lyars: And hast born and hast
 patience, and for my Names sake hast la-
 boured, and hast not fainted. Neverthe-
 less, I have somewhat against thee, because
 thou hast left thy first love. Remember
 therefore whence thou art fallen, and repent,
 and do thy first works, or else I will come
 unto thee quickly, and will remove thy can-
 dlestick out of its place, except thou repent.
 — He that hath an ear to hear, let him
 hear what the Spirit saith unto the Churches,
 to him that over-cometh, will I give to eat
 of the Tree of Life, which is in the midst of
 the Paradise of God.

Observe, Here much appeared of the
 work of God in this Congregation, as is
 shewed by the forecited words, they had
 not only come to know the work of the
 power of God in order to their cleansing,
 but they were also come to the discerning
 of the false Apostles, and had found them
 lyars, and had patience in their tribula-
 tion, and could not bear wickedness,
 but judged it. But alas, it plain-
 ly appears here was an Apostacy en-
 tered

tered amongst them, they had left their first Love, they are commanded to repent and do their first Works, which they did not, he to whom all judgement is committed signified that he would remove their Candlestick out of its place.

Oh! my dear Friends, you who have kept your first Love, and continue your first good works in Christ Jesus, and grow therein more and more, are blessed of the Lord, but such among the professors of Christ, and the teachers of his divine Light within, who have been quickened to God thereby, and therein Love raised to him and his people, but have since cast off and forsaken their first Love, their State is a State deplorable, to be lamented. Such of old (who had not sinned out the day of God's tender visitation to them) were called to repent and do their first works, shewing that God willed them to repent, and gave them time and power to repent; which if they improved not, then would he cut them off in his displeasure; but if they did improve and repent, he was merciful to forgive them their sin of Back-sliding, and as it was in those daies with respect to such, it is even so in our daies, and I say [in the Spirit of the Lord God] he that hath an Ear let him hear, what the Spirit speaketh

speaketh to the Churches or Congregati-
 ons in this Age, for the unlimited holy
 One speaks from Heaven in the Hearts
 and Souls and by the Mouthes of his
 people, in this Age as in Ancient time,
 glory be given to him forever.

Again, John writes to the Church of
 Smyrna thus, And unto the Angel of the
 Church in Smyrna write these things, saith
 the first and the last, which was dead and is
 alive, I know thy works and tribulation and
 poverty, (but thou art rich) and I know
 the blasphemy of them which say they are
 Jews and are not, but are the Synagogue of
 Satan. Fear none of those things which
 thou shalt suffer; behold the Devil shall cast
 some of you into Prison that you may be try-
 ed: And ye shall have tribulation ten daies.
 Be thou faithful unto death, and I will
 Give thee a Crown of Life. He that hath
 an ear to hear, let him hear what the Spi-
 rit saith unto the Churches. He that over-
 cometh, shall not be hurt of the second
 Death.

Here observe, God owns the good in
 this Congregation, but spake against the
 self conceitedness of some amongst them,
 who said they were Jews and were not,
 but were the Synagogue of Satan, he en-
 courageth the real Members of that Con-
 gregation to be valiant, not to fear those
 things

things which they should suffer, which was permitted by the Lord not for the destruction, but for the tryal of the Faith, and the magnifying of his glorious Arm of power in their preservation, deliverance and eternal Salvation.

Oh all my dear Friends every where who are Tribulated, Afflicted, Persecuted, Oppressed, cast into Prison, for the Word of God and Testimony of Jesus Christ, be cheerful and valliant in your Sufferings, take the Prophets, Apostles, and Holy men and Women of God, for your Example of suffering afflictions and of Patience. You have read of the Patience of Job, and you have seen the end and purpose of the Lord in all his Exercise, how he turned it all to the Advancement of his own glory, and to the abundant advantage of Job. Therefore Friends be cheerful in the Lord, patient in your afflictions, casting your care upon him, who feeds the Ravens, Clothes the Grass, and takes care for Sparrows, you are much more worth than they, he never forsooke the righteous in any Age, neither will he ever do it.

Again, *John* writes to the Church at Pergamos this, And to the Angel of the Church in Pergamos, write these sayings, saith he, which hath the sharp sword with

two Edges, I know thy works, and where thou dwellest, even where Satans seat is, and thou holdest fast my Name, and hast not denyed my Faith, even in those daies wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a stumbling Block before the children of Israel, to eat things Sacrificed to Idols, and to commit Fornication, so hast thou them also that hold the Doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against thee with the Sword of my mouth. He that hath an Ear, let him hear what the Spirit saith unto the Churches, to him that overcometh will I give to eat of the hidden Manna, &c.

Observe, Here the Lord by his Angel testifies of much good that appeared in this Congregation, even that they held fast his Name in those daies wherein Antipas his faithful Martyr was slain among them where Satan dwelt. But it appears there were corrupted Members in this Congregation, who held the doctrine of Balaam and of the Nicolaitanes, which were Devillish Doctrines, which tended to lead from the Living God into Idolatry, Fornication and corrupt fleshy lusts

lusts and liberty which wars against the Soul, he commands them to repent, saying, *Repent, or I will come unto thee quickly, and will fight against thee with the Sword of my mouth.* These corrupt Members were mischievous and troublesome to the faithful. Suppose these that Preach the doctrine of *Balaam* and of the *Nicolaitanes* should have said to the faithful who kept their first love, who did their first works, who held fast God's Name in their greatest sufferings, *If you do deny our doctrine of Balaam, and of the Nicolaitanes.* We will have a Meeting with you to reconcile this difference; we will choose as many *Balaamites* and *Nicolaitanes* on our part; as you choose others on your part; and then if our *Balaamites* and *Nicolaitanes* do not agree with you to judge the doctrine of *Balaam* and that of the *Nicolaitans*: but on the contrary, stand up for their Father *Balaam* and the *Nicolaitanes*, and their Doctrine, if you ~~without our~~ *Balaamites* and *Nicolaitans* do give judgment against our Doctrine, then it shall be esteemed no true judgment; you are but a part of the Meeting; you are a Party against us; the whole Meeting are not agreed in the judgment you give; and therefore your judgment is not the judgment of God,

nor the Judgment of the Church of God,
and therefore we deny your Judgment.

Oh ! my Friends do you believe that the faithful Members of the Church of Christ, would have consented to such a proposition, or have made such a bargain as this. Oh ! surely Nay, God Almighty knows I do not write this with design of evil against any person whomsoever ; but to compare this with some mens evil practices and pleas in our Age, even some under the profession of the Teachings of the Light within, whose Doctrines, Practices and Pleas have been too like unto what is here supposed, and written, for the Convincement of of such whose Doctrines, Practices and Pleas, have been very contrary to Christ's *Light* within, and too like the before written supposition ; and for the Convincement of all others who abet, affect, or encourage such like Doctrines, Pleas, or Practices, and for the preservation of others out of such like snares.

Observe, It is my Christian perswasion and judgment, that it is according to our Christian principle and Doctrine, when differences fall out amongst those who are come into the profession of Christ, and the teaching of his light within, that they ought or meet together, as the Lord by his

E

Spirit

Spirit leads and draws, and that the ground or cause of the differences, with their effects, be diligently in Meekness, Patience, and the love of God searched and sought out, and judgment (according to the nature, quality and desert thereof,) given without partiality or respect of persons; and if the Transgressors be many, and the upright and faithful but a few; yet the Judgment of God, in and by the few who are faithful, will stand against and upon the many who are unfaithful.

And again, If the unfaithful or evil doers be but a few, the Judgment of God in or with the faithful who are many, will stand and be as heavy upon the evil doers, as the judgment of a smaller number.

And again, *John writ to the Church at Thyatira thus, Write these things saith the Son of God, who hath his eyes like unto a Flame of Fire, and his feet are like fine Brass; I know thy works, and charity, and service and faith, and thy patience, and thy works, and that the last is more than the first. Notwithstanding I have a few things against thee, because thou sufferest the woman Jezebel, which called her self a Prophetess to teach and to seduce my Servants to commit Fornication, and to eat things Sacrificed to Idols; and I gave her space to*

Re-

Repent of her Fornication, and she repented not. Behold, I will cast her into a Bed, and them that commit Adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the Churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works. But unto you I say, and unto the rest in Thiatira, as many as have not this doctrine and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which you have already, hold fast till I come, &c. He that hath an ear, let him hear what the Spirit saith unto the Churches.

Observe here, That Christ by his Angels speaks of much good in this Congregation, he saith, I know thy Works and Charity, and Faith and thy Patience, and thy Works, and that the last is more than the first. Yet he had something against them, because they suffered a false Spirit to seduce the Servants of Christ to commit Fornication, and to eat things Sacrificed to Idols. Here again, was a corrupt Member or Members, whom God called to repent, but she or they repented not, for saith he, I gave her space to repent, and she repented not.

Observe, The Just God hath said that the Children of this false Mother, he will slay with death. Now had this Congregation, in whom so much good was found judged; this false spirit and its Instruments and Doctrines then had not God had these things against them; but in this Congregation he puts a difference betwixt the guilty and those that were guiltless in those matters, for he saith, *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, &c. I will put on you none other burden, But that which you have already, hold fast till I come.*

Oh my dear Friends consider, that as there were some among these several Congregations **who were not sound** in the Faith of our Lord Jesus Christ, who did not take up, or at least did not continue to the end, bearing their daily Cross to the lusts of the Flesh, and devillish sinful pleasures of the World, but under a profession of Christ his Light, Spirit and Gospel, and the Cross of Christ, have gone out from the same after Satan, into the false Doctrines, corrupt fleshly liberty and looseness; even so, several in this Age hath sprung up in some of the Congregations, which are gathered in the light of our Lord Jesus Christ; and these have

have caused grief, sorrow and hard travel to the faithful Servants of Jesus Christ whose labour hath been and is, for the preservation of such who to the light are turned, out of their snares; and the Lord hath given the faithful to see something of the travels of their Souls to their comfort in this matter, for which praises be given to him for evermore.

It is true which Christ said, *Every Plant that my Heavenly Father hath not Planted, must be plucked up*: And again he said, *He that is not with me, is against me; he that gathereth not with me, scattereth abroad*; Again its written, *No Weapon formed against Jacob shall prosper; neither Inchantment against Israel*. Again, John writes to the Church of Sardis thus, viz. *And to the Angel of the Church in Sardis write these things, saith he, that hath the seven Spirits of God, and the seven Starrs; I know thy works that thou hast a Name, that thou livest and art dead; be watchful and strengthen the things which remain, that are ready to dye, for I have not found thy works perfect before God: Remember therefore how thou hast received, and heard, and hold fast, and repent; if therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee: Thou hast a few*

Names even in Sardis, which have not defiled their Garments; and they shall walk with me in White; for they are worthy. He that overcometh the same shall be Clothed in White Rayment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels; he that hath an Ear let him hear, what the Spirit saith unto the Churches. Rev. 3.

Observe here, Christ speaks but of little good in this Congregation, though they were gathered into the Profession of Christ Jesus, and the Teaching of his Spirit and Light within, it appears by his words that they had a Name to be that they were not; namely that they lived to God, but he testifies they were dead. I understand many of them were dead, or in a declining dying and withering condition: For he saith, Be watchful, and strengthen the things that remain, that are ready to die. And he commands them to repent, and watch, and saith, If they do not, he will come upon them, and they shall not know what Hour: And in his Testimony to this Congregation, he plainly distinguisheth, and puts a difference betwixt the dying withering Unfaithful ones, and the Faithful growing and flourishing ones. The difference is plain

ly shewed in the following words, viz. *Thou hast a few Names even in Sardis, which have not defiled their Garments, and they shall walk with me in White, for they are worthy.* Oh my Dear Friends, all of you seriously consider of these things, you may see what a Blessed thing it is to be Faithful; but on the contrary what misery Unfaithfulness brings: Oh! therefore every one of you, let the Truth be precious in your Esteem, you cannot put too great a value upon it; work while ye have the day, walk in the Light where there is no occasion of stumbling: And you that are careless and slothful Professors of the Light, repent and turn to the Lord, from your Unfaithfulness, there is Mercy and Forgiveness of sins with him; therefore prize your precious time, seek unto him while the door of Mercy is open to receive you; seek him while he may be found, call upon him while he is near to day, if ye will hear his voice, harden not your hearts, for he hath said, *My Spirit shall not always strive with man.*

Again John writeth to the Church at Philadelphia thus, (viz.) *And to the Angel of the Church in Philadelphia, write these things saith he, that is Holy, he that is True, he that hath the Key of David, he that*

openeth and no man shuteth, and shuteth and no man openeth: I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denyed my Name: Behold, I will make them of the Synagogue of Satan, (which say they are Jews and are not, but do lie.) Behold I will make them to come and Worship before thy Feet, and to know that I have loved thee; because thou hast kept the word of my Patience, I also will keep thee from the hour of Temptation, which shall come upon all the world, to try them that dwell upon the earth: Behold I come quickly; hold that fast which thou hast, that no man take thy Crown: He that overcometh, I will make a Pillar in the Temple of my God, &c. He that hath an Ear to hear let him hear what the Spirit saith unto the Churches.

Observe this Congregation above all the rest appears to be most clear, for he doth not charge them as he doth all the rest, in some degree or manner; this Congregation was certainly in a sweet and tender peaceable and quiet harmless State, and in a growing increasing State in Christian vertue, here he speaks largely in their Commendation, and commands and exhorts them to hold fast that which they had, that no man might take their

their Crown; for their Crown was the Truth; and if any that know that Crown loose it, they are more miserable than those that never had it: For 'tis true what the Apostle *Peter* hath writ, it had been better, or less miserable, never to have known the way of Righteousness and Truth, than after a man has known it, to turn from the Holy Commandment, delivered unto him: Therefore, O! all you Congregations, who are gathered into the Knowledge and Profession of Christ, and his Light within, with his pure Divine Light, which makes all things manifest, as they are, try your own Spirits, your own Wills and Affections, your own Thoughts, Words and Actions, with the Light, see what Fruit you bring forth, for that will shew things plainly, if you come to retire close to it, out of all Self-Conceit, Self-Will and Self-Confidence; this is he who shewed the several States and Conditions of the aforesaid Congregations, and of the several Members of them, this is he who distinguished the Clean from the and Unclean, the Faithful from the Unfaithful, this is he who will give unto every one according to his doings: It is certainly true which the Apostle *Paul* hath writ, (*viz.*) *Such as every man sows, such*

such shall he reap; he that sowes to the Flesh, shall of the Flesh reap Corruption; but he that sowes to the Spirit, shall of the Spirit reap Life Everlasting; (He said,) if ye Live after the flesh, ye shall die, but if ye through the Spirit, mortifie the Deeds of of the Body or Flesh, then shall ye Live: These are the Gospel Conditions, to which the Professors of Christianity must either submit and be found in Conformity unto, or else they cannot be at Peace and rest with God, let their Profession manner or form of talking of him be whatsoever it will.

Again, John writ to the Congregation at Laodicea thus, (viz.) And unto the Angel of the Church of the Laodiceans, write these things saith the Amen, the Faithful and true Witness, the beginning of the Creation of God: I know thy works, that thou art neither Cold nor Hot; I would thou wert either Gold or Hot: So then because thou art Lukewarme, and neither Cold nor Hot, I will spew thee out of my Mouth: Because thou sayest I am Rich and Increased with Goods, and have need of nothing: And knowest not that thou art wretched and miserable, and poor, and blind, and naked. I Councel thee to buy of me Gold tryed in the Fire, that thou mayest be Rich; and white Raiment, that thou mayest be Clothed, and that the shame of thy Nakedness donot

appear; and Anoint thine Eyes with Eye Salve that thou mayest see: As many as I Love I rebuke and chasten; be zealous therefore and repent: Behold I stand at the door and knock, if an man hear my voice, and open the door, I will come into him, and will sup with him and he with me: To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne. He that hath an Ear, let him Hear, what the Spirit saith unto the Churches, read Rev. 3.

Observe the miserable State of this Congregation at Laodicea. I have spoken to in — another place of this Book, yet am willing to observe something of their miserable state here. First observe, that their state was the most miserable of all the rest, as Christ shews plainly in the words, which he gave unto John to write unto them, viz. Thou knowest not that thou art poor, and miserable, and blind, and naked: Observe they were blind, miserable and naked, and knew it not. Again, observe they who were thus miserable, at the same time they were so, they judged and said, that they were Rich and Increased in Goods, and had need of nothing, when indeed they wanted the Possession and true Enjoyment

ment of all things that should make them truly Blessed.

Oh! my Friends, consider the folly of Self-conceit: Oh! consider the misery and ruine that it brings upon those, who are given up to it, and overcome by it. Oh! Friends, let your Prayers be manifest to God in Sincerity and Humility, that he may preserve you from under this miserable Chain of Bondage, and great Darknes: It is true which is waiitten, *The humble God doth teach, he Clothes the meek with Salvation, he guides them in Judgment, he upholds them that none of their steps slide,* Glory to his Name forever. Christ says, *Learn of me, I am meek and lowly, and ye shall find rest to your Souls.* Many has Learned of him in this day, and are entred into Peace and rest in him, who is the Sabbath, the true rest of their Souls, Praises, Praises to the Lord God for the same. Oh! all you Professors of the Light of Christ within, who are not yet so humble as you ought to be, wait in the Light, that therein you may feel the Powerful working of God in your Inward man; that thereby into true Humility you may be brought, and therein kept, and therein see your own Conditions, as they are, *whether they be better or worse:* And

you that upon a true Examination, find
that you have been Slothful, Negli-
gent and Careless of Gods Glory and your
own Good, that you have mispent pre-
cious Time, Repent, Repent, turn to
the Lord, while you have a little time
prize it, seek the righteous Judgments of
God, and Love them, for that it is pro-
per to your disobedient State; and if
you love his Judgments, and patiently
wait on him in the way thereof, he will
purge away your Filth, your Dross, your
Corruptible matter; yea both Filthiness of
Flesh and Spirit, and he will pardon your
Transgressions past, for his own Name,
and Seed, Christ Jesus sake, and he will
manifest his Strength in your weakness,
and gird you up to himself for time to
come; yea by the power of his Spirit
manifest within you, he will enable you to
cease from every thing that offends him,
this he will do for you as you patiently
wait upon him, bearing his Indignation
because you have sinned, you following
on to know him, in Patience dayly, these
things he will accomplish to your Eter-
nal Comfort, and his Eternal Glory, to
whom be Glory, Dominion, Thanks-
giving and Praise, now and for ever more,
Amen.

Some-

Something concerning Marriage.

Marriage wasthe Ordinance of God in Paradiſe, before Tranſgreſſion was ; God Married *Adam* and *Eve*, or joyned them together in the Covenant of Marriage; and *Chriſt* ſaith, *Whom God joynestogether, let no man put aſunder.*

Obſerve, That it is not contained in the Scriptures of Truth, that God gave to any of his Prophets or Priests, or any other perſon whatſoever, power or Commiſſion to Marry, or Joyn Man and Woman together in Marriage. There is neither Command, Preſident nor Example for it, either in *Moses* writings, or any of the writings of the true Prophets.

2. Obſerve, That there is no Command, Preſident or Example in the Commands and Doctrines of *Chriſt*, or in the Commands and Doctrines of his Apoſtles for Man and Woman being Married by a Priest or any other perſon. The queſtion now may be with ſome, From whence had the *Papiſts* and others, their Commands, Preſidents and Examples for Marrying

rying by a Priest or Bishop. Answer, If the
 Papists had a Command for it, it is easie to
 be understood whence they had it, not
 from God nor his Prophets, Christ nor his
 Apostles, but from the Pope in the Apo-
 stacy from Christ. And if it be farther
 Queried, Whence had the Pope his Pre-
 sident and Example for giving Com-
 mands to Priests to Marry People, and
 Commanding people to be Married by
 them. To this I Answer, I have not read
 of better, or other President or Example
 that he had or hath for his so doing, than
 the Commands, Traditions, Presidents
 and Examples of the old Heathen Idola-
 trous *Romans*, in the Heathen *Roman* An-
 tiquities there is something of President
 and Example, which take as followeth
 out of their Antiquities Collected by *John*
Goodwin, viz. "In their Contracts each
 "did promise other to live as Man and
 "Wife. Now the manner of contra-
 "cting was commonly thus, They had
 "for the greater security writ down the
 "form of the Contract upon Tables of
 "Record; these Tables were also sealed
 "with the Signets of certain Witnesses
 "there present. Moreover, before they
 "would begin the Ceremonies of their
 "Contract, the man procured a South-
 "layer, and the woman another, with
 "whom

"whom first they would consult, the
 "Token or Sign, which these South-
 "layers in time of observing, accounted
 "most fortunate was a Crow, the man
 "also gave in token, or good will, a Ring
 "unto the Woman, which she was to
 "wear upon the next Finger unto the lit-
 "tle Finger of the left hand, because un-
 "to that Finger alone proceeded a cer-
 "tain Artery from the Heart. Again, a
 "Woman became a Man's Wife, by cer-
 "tain Solemnities used before a *Pontifex*
 "or chief Bishop, when the Woman was
 "given to the Man, using a Sett Form of
 "words, ten Witnesses being present, and
 "a solemn Sacrifice being offered, &c.
 See *Rom. Antiq.* p 68, 69.

Now whence the Papists and others had
 there President and Example for Marry-
 ing by a Priest, and having a Ring; and
 who it was that taught them upon which
 Finger to put it, and for what Reason, it is
 not hard to determine.

Now for any who professeth to be go-
 verned by the Light of Christ within, to
 to be Married by a Priest, this is not ac-
 cording to the Scriptures of Truth, nor
 according to Christ's Doctrine therein
 contained: Neither is it according to Christ's
 Light within, but contrary to it, and con-
 demned by it, and denied and witnessed
 against

against by the Children of it, they who profess the light of Christ within to be their Teacher, and are Married by a Priest, do not therein Act and walk in the light but in darkness.

Observe, something briefly concerning the Marriage of the Servants of God, as recorded in the holy Scripture, to wit, the Marriage of Boaz and Ruth, of whose Line Christ came according to the flesh, viz. Boaz said unto the Elders, and unto all the People, You are witnesses this day, that I have bought all that was Elimelechs, &c. — Moreover, Ruth the Moabiteess, the Wife of Mahlon, have I purchased to be my Wife, &c. — And all the People that were in the Gate, and the Elders said, We are witnesses: the Lord make the woman that is come into thine House, like Rachel, and like Leah, which two did build the House of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem, &c. Ruth 4. 9, 10, 11.

This was no clandestine, dark or hidden Marriage, it was publick and open in the Gate of the City before the Elders, &c. in the fear and reverence of God, solemnized gravely and soberly; here we read of no Priest that Married them, neither of a Ring or Crow, like the old Idolatrous Heathen Romans. Neither do we read, hear or believe that there was at the Marriage

riage of these Godly persons, excessive Drinking, or Riotous Eating, or Pipe or Fiddle, to stir up the vain Minds in People; but such things have been and are practised at such times by many of those called Christians, which things are Evil, scandalous and reproachful to the honorable Name of Christianity, which such loose and ungodly Livers do unworthily make profession of. My desire is, that they may Repent, and amend their waies and doings, both in their Marriages and many other things, that so they may obtain favour at the hand of the Lord God, even the forgiveness of their sins, that so it may be well with them, both in this World and that which is to come. The Marriages of the true Christians in this day are not by a Priest, **with or without a Ring**. Their Marriages are not clandestine, dark or hidden, but they are joyned together by the Lord God, to whom **only** belongs the right of joyning his People in Marriage, and the great God of **Order** carries on this work in a comely Order; First, he opens, inclines, and joyns their hearts and Spirits together in that relation. Secondly, he disposeth them to acquaint Parents and Relations, Tutors, Governours and others concerned; so the matter being of the

the Lord, it goes on in Unity betwixt the persons most immediately concerned, and also betwixt them and their Parents, Guardians, Tutors, and other persons concerned; who are come to know the Spirit of Truth, and therein abide, out of all fleshly, corrupt, earthly Consultations, or private, earthly, corrupt designs; and things having thus proceeded in order, before the finishing, compleating or ending of the said intention and preparation. Notice is given in a publick manner among the People of God several times, to prevent wrong or hurt to any thereby (as much as in us lies) this in short concerning Marriage, as it is owned and practiced amongst the true Christians, who have been and yet are by many (reproachfully) called Quakers.

Concerning Pure Religion.

THE Apostle *James* writ thus (*viz.*)
 If any man among you seem to be Religious, and biddeth not his Tongue—This mans Religion is vain. Pure Religion and undefiled before God and the Father, is
 F 2 this,

this, To visit the Fatherless and Widows in their afflictions, and to keep himself unspotted from the world, Jam. 1. 26, 27.

Again, he saith, *Wherefore lay apart* (that is, put away) *all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your Souls.* But be ye doers of the Word and not hearers only, deceiving your own selves. For if any man be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a Glass: For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was. But who so looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Work, this man shall be blessed in his Deed, Verse 21, 22, 23, 24, 25.

Again, he saith, *Wherefore my beloved Brethren, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God,* verse 19, 20.

All my dear Friends, in all your temptations, trials and exercises, and at all times, keep out of that wrath that worketh not for God. The same Apo-
stle

file speaking of the unregenerate, unsanctified, whose Tongues were not bridled, writ thus (*viz.*) *The Tongue is a little member, and boasteth great things: Behold, how great a matter a little fire kindleth!* And the tongue is a fire, a World of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of Hell, Jam. 3. 5. to the end, read the Chapter through.

All my dear Friends, wait diligently upon the Lord God in the light of his Son, that by the vertue of his power you may be preserved, that Hell Fire may have no place in your hearts or minds, nor in your Tongues, but that your Hearts, Minds and Tongues may be governed, and kept in a right **course and order** by the mighty power of God, working in you to will, speak, act and do that which is well pleasing in his sight, that you all may appear to be the Children begotten of God, and governed by his pure wisdom which is from above, for as the Apostle saith, *It is first pure then peaceable, gentle and easie to be entreated, full of mercy and good-Fruits, without partiality, and without Hypocricy, and the fruits of Righte*

ness is sown in peace of them that make peace, vers. 17, 18. Christ saith, *Blessed are the peace-makers: for they shall be called the Children of God*, Mat. 5. 9. And the Apostle Paul exhorteth the Believers to follow those things which make for peace, and to have their feet shod with the preparation of the Gospel of peace. Again, he saith, *Finally, Brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace: and the God of Love and peace shall be with you*, 2 Cor. 13. 11. Again, the Apostle Peter writ thus to the Believers in Christ, (*viz.*) *Be diligent that ye may be found of him in peace without spot and blameless*, 2 Pet. 3. 14.

Again, he saith, *Peace be with you all that are in Christ Jesus*, Amen, 1 Peter 5. 14. Again, the Apostle said, *To be carnally minded is death, but to be spiritually minded, is Life and Peace*, Rom. 8. 6. Christ commanded his Disciples, saying, *Have Peace one with another*, Mark 9. 50.

Again, the Apostle exhorted the Believers saying, *Let the Peace of God Rule in your hearts: To which also, Ye are called in one Body*, Col. 3. and 15. Again, Christ said unto his Disciples, *Peace I leave with you, my Peace*

Peace I give unto you, John the 14. 27.

Observe, God who cannot Lye hath said, **There is no Peace to the wicked,** *Isaiah 48. 22. But the wicked are like the troubled Sea when it cannot rest, whose waters casteth up mire and dirt,* **There is no Peace saith my God to the wicked,** *Isaiah, 58. 20, 21.*

All my Dear Friends, see that you Live in Peace, and Faithfully follow the Lord Jesus Christ, that you may Receive and Live in the sweet Peace which he gives: And if you Live therein, in it you will be at Peace one with another; And keeping in this Peace one with another, you will not be like the raging or restless Sea, which casts up mire and dirt: Then Hell Fire will have no Power in or over your Hearts, Minds or Tongues, then Satan cannot blow you up into wrath, malice and strife one against another: Then you will be swift to hear Gods Councel and Instruction, given by his word in your own Hearts, and also given to you by his word in the Hearts and Mouths of his Servants, who Preach unto you the Gospel of Peace, in the Power of the Holy Ghost sent down from Heaven; your minds being stayed upon God in the Light of his Son, in it you

will receive, possess and enjoy, power to govern your Hearts, Minds and Tongues: And herein waiting stedfastly, your Words and Actions God will Justify, and your pure Religion he will Justify; and herein you will neither give occasion of Offence, particularly one to another, nor to the Church of God in general: Neither will you herein give just occasion of Offence to those who are without, in the Unbelief; but herein you will cut off occasion from them who seek occasion against Truth and you, herein you *will be a sweet Saviour of Christ* (your Prince of Peace,) *both in them that are Saved, and in them that Perish.*

But where any professing the Truth, and to be led and guided by the Light of Christ within, runs into corrupt, bitter, false, treacherous, scornful and deceitful words, in wrath, malice, strife, Serpentine craft and subtlety, &c. Such thereby **proves their Religion to be vain** in the sight of the Holy pure God; such words are contrary to the sound Gracious words of the Holy Prophets and Apostles; and contrary to the words and Testimony of the Faithful in this day; and this we know that they who do not put away, Filthy and Naughty Words

Words and Actions, they do not receive and live in Subjection to the Ingrafted word, which is able to save their Souls, The Holy Apostle said, *Evil Communication corrupts good Manners*, 1 Cor. 15. 33. Again he said, *Let no corrupt Communication proceed out of your Mouthes, but that which is to the use of Edifying, that it may administer Grace unto the Hearers*, Ephes. 4. 29. see Coloss. 3. 8. *Read the Chapter.* They who have heard the word, and do not live in Subjection to it, but in Rebellion against it, under the Profession of it; all such deceive themselves, as the Apostle saith, and all who has had their Hearts opened by the word of God, and thereby have seen their duty to God and man, but have not done it; the minds of such are gone from the word that opened them, in and through which **Only**, man can receive Power to forsake sin and the Devil, who is the Original Author of it: In and by the Power of which Word, both Male and Female are enabled to do their duty to God, and one to another, and to all people; and so are enabled to serve God with their Souls and Bodies which are his.

They who have been opened by the Word as aforesaid, and have looked
into

into the perfect Law of Liberty, (which is the Law of the Spirit of Life in Christ) but have not continued therein, but are forgetful Hearers; They are like unto a man beholding his Natural Face in a Glass, and straight way forgetteth what manner of man he was: These forgetful Hearers, who are **not Doers**, or Obeyers of the Word of God, they are not Blessed in their Deeds; but they who are Hearers and Doers of the work, they are Blessed in their Deeds, as saith the Apostle.

The Apostle James saith, *Who is a wise man and endued with knowledge amongst you, let him shew out of a good Conversation his works with meekness of wisdom; but if ye have bitter Envyings and Strife in your Hearts, Glory not, and Lye not against the Truth. This Wisdom descendeth not from above, but is Earthly Sensual and Devilish.*

But as I shewed before, the Wisdom that is from Above, is first Pure, then Peaceable, gentle, and easie to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy; and the Fruits of Righteousness are sown in Peace, of them that make Peace. O! my Dear Friends, and all you who profess to be taught and led by the Light of Christ

Christ within, who esteem your selves
 Children of God, by Faith in Christ Je-
 sus, who count your selves Children of
 the Light, and Children of the Day:
 Try and examine your selves with
 the Light and Spirit of God and
 Christ Jesus, try your Thoughts,
 Desires, Purposes and Intentions,
 Words and Actions; see whether
 your Fruits be the Fruits of the
 Spirit and Light of God and Christ
 or no, for Christ and his Apostles
 have left their Testimony upon Re-
 cord, concerning Good and Evil
 Fruits: They distinguish them the one
 from the other, and shew that they pro-
 ceed from contrary Causes, the one from
 the Spirit of Truth, in those who obey it,
 the other from the Spirit of Error, Satan
 the Prince of Darknes, in those who
 obey him. Christ foretold his Disciples
 of False Prophets, Deceivers, who should
 come to them in Sheeps Clothing, (that is
 in a Formal Profession of God and Christ,
 and the true Prophets and Apostles and
 their words) But he said inwardly they are
 Ravening Wolves, by their Fruits ye shall
 know them. The Apostle writ to the
 Believers at Ephesus, saying, *Ye were
 sometimes Darknes, but now are you Light
 in the Lord; walk as Children of Light,*
 for

for the Fruit of the Spirit is in all goodness and righteousness and Truth, proving what is acceptable unto the Lord; and he exhorts them saying, And have no Fellowship with the Unfruitful works of Darkness, but rather reprove them, Ephes. 5. 8, 9, 10. Again the Apostle saith, The Fruit of the Spirit is Love, Joy, Peace, long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law; and they that are Christs have Crucified the Flesh with their Affections and Lusts: If we live in the Spirit, let us also walk in the Spirit, let us not be desirous of vain Glory, provoking one another, envying one another: Brethren, if a man be overtaken in a Fault, ye which are Spiritual, restore such an one in the Spirit of Meekness ——— Bear one anothers burdens, and so fulfill the Law of Christ, Gal. 5. 22. to the end, and the 6. 1, 2.

Again the Apostle saith, This I say then, walk in the Spirit, and ye shall not fulfil the Lust of the Flesh, for the Flesh Lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other ——— But if ye be led by the spirit, ye are not under the Law. [Note these Galatians who made a Profession of Christ and of his Spirit, Light and Gospel, were turning back again after

outward Circumcision, and other Shadowy works of the Law, which came by Moses, which Christ by his One Offering had ended, and therefore he called them Beggerly Elements, whereunto they desired again to be in Bondage: *This perswasion cometh not of him that calleth you. He said unto them, O foolish Galatians, who hath bewitched you.]* Now the works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, — Wrath, Strife, Sedition, Heresies, Envyings, Murthers, Drunkenness, Revidings, and such like: of the which I have told you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that sowed to his Flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith. — As many as desire to make a fair skew in the flesh, they constrain you to be circumcised.

cised: Only least they should suffer persecution for the Cross of Christ ———— **W**
God forbid that I should glory, save
in the Cross of our Lord Jesus Christ
by whom the World is Crucified unto
me, and I unto the World. For
Christ Jesus neither Circumcision availeth
any thing, nor uncircumcision, but a new
Creature. And as many as walk according
to this Rule, peace be on them, and mercy
and upon the Israel of God, Gal. 5. 16. to
the end, and Chapter 6. vers. 7. to the
end. So all my dear Friends, and all
you who profess to be led by the Light
and Spirit of Truth, see that you walk in
the same, then will you not be found in
the before mentioned Fruits of the Flesh
nor any other Fruits which Satan worketh
in the Flesh and Spirits of those who
are under his power and rule.

Observe here, how Satan wrought in
those false Apostles and deceitful workers
who laboured to draw the believing *Galatians*
from the Life of Christianity, into
outward Circumcision. Observe, that
their end was only to secure themselves
from Suffering Persecution for the Cross of
Christ; this was an evil work, the Hand of
the Lord was against it, and the Testimony
and labour of the Faithful Apostle was
against it, as his words before cited

do plainly prove. Again observe, that Satan the Prince of Darkness is at work in some in our day, under the Profession of the Light and Spirit of God and Christ, (and the Teachings thereof within) to draw into several things, which were, and are evil; which the Light and Spirit of the Lord hath shewn to be so, and hath led out of them; and this some have done, and are doing, **for the same evil end;** for which the before mentioned evil workers endeavoured to lead from obedience to Christ, and out of Christian Liberty into Jewish bondage; namely **lest they should suffer Persecution for the Cross of Christ.** Well, said the Apostle unto the true Christians concerning suffering with Christ, (*viz.*) *If we suffer we shall also reign with him: If we deny him, he also will deny us; if we believe not, yet he abideth faithful, he cannot deny himself.* Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the Hearers, study (or endeavour) to shew thy self approved unto God, a Work-man that needeth not to be ashamed; rightly dividing the word of Truth, but shun prophane and vain babblings, for they will encrease unto more ungodliness, and their word will eat

as doth a canker, of whom is Hymeneus and Philetus: who concerning the Truth have erred, saying, That the Resurrection is past already, and overthrow the Faith of some. Nevertheless, the foundation of God standeth sure, having this sealed; the Lord knoweth them that are his. And, let every one that nameth the name of Christ, depart from iniquity——Foolish and unlearned Questions avoid, knowing that they do gender strifes. And the Servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient in meekness: instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth: and that they may recover themselves, out of the snare of the Devil, who are taken Captive by him at his will, 2 Tim. 2. 11. to the 19. and 1 Tim. 4. 7. and 23. to the end.

All my dear Friends, lay up these faithful Sayings in your hearts, it is not only given unto us on the behalf of Christ to believe in him, but also to suffer for his sake, as the holy Apostle experienced and writ. All dear Friends in all your sufferings, look to the Lord Jesus Christ, who hath suffered for you, he is able to succour you in and through all your Temptations, Trials and Exercises both within and without; for true it is which

which the Apostle writ, and which he and the rest of the Faithful in Christ Jesus, did enjoy, (*viz.*) Greater is he that is in us, then he that is in the World, by whom we overcome the World, and as he said so it is, with every Faithful Christian, (*viz.*) of my self I can do nothing. He also said, I can do all things through Christ that strengthens me.

All Dear Friends, and whosoever professes the Light and Spirit of God, and Christ within to be your guide, take the good and wholesome Counsel before cited, given by the Apostle, as he was moved by the Holy Ghost, Spirit and Light of God and Christ, **Strive not about Words**, which doth not profit; let none amongst you Chase, Fret and Canker their Spirits, in and for, bad words, or in and for evil Works or Deeds; and every one of you that Name the Name of Christ, see that you depart from Iniquity, and such amongst you who do not depart therefrom, God will find them out, and will give them a reward according to their Deeds, all things are naked and bare before him; let all your striving in Words, and Actions, be in the love of God, and unfeigned love one to another: See that Brotherly Love continue among you, and see that true
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bowels of Charity remain, and increase amongst you toward the poor and needy Widows, and Fatherless Children, &c. and see that you walk stedfastly in the Spirit of the Lord, that in the power and Strength thereof, you may grow, and by virtue thereof, be kept unspotted from the World, that according to Christ command, your Light may so shine before men, that they may see your good works in Christ Jesus, and glorifie your Father which is in Heaven: And all Dear Friends keep in Remembrance the precious words of our Lord Jesus Christ, and learn of him, who said, *Learn of me, I am meek and lowly in heart, and ye shall find rest to your Souls*, and he said, *Blessed are the meek*; and the Apostle Peter said, *The Ornament of a meek and quiet Spirit is of a great price with the Lord*: And the Apostle Paul said, *The Fruit of the Spirit is meekness*, &c. He exhorted the Faithful to endeavour to *Restore those that were gone astray with the Spirit of meekness*, and to *put on meekness*, and to *follow it*, and in *meekness to instruct the Ignorant*, and Peter exhorted the Saints, to *give a reason of the hope that was in them with meekness and godly fear*: And James exhorted the Believers to *receive with meekness the Ingrafted word* which

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by the power and wisdom of his own private Spirit, man cannot truly open, interpret, expound or declare the mind of the Holy Ghost, signified by them in his own will, by his own private Spirit, nor by any wisdom that is earthly, sensual and devilish; but that Holy Ghost and Spirit, by which the holy men of God gave forth the Scriptures: **By the same only** man receives the true knowledge of them: and Comes to have true profit, and comfort in them; that Spirit of Truth that *leads the Saints into all truth*; and *convinceth the World of sin*, doth in every person who Reads them (who are not grown past feeling) at some time bear witness unto the *Spirit of the Creator*, the Truth and soundness of God's Words Recorded in the Scriptures of Truth; But this Spirit it self alwaies hath unity with God's Words recorded in the Scriptures of Truth. This I have experienced from a Child, that the Spirit of Truth (which enlivens and enlightens the Soul of man, to discern good from evil, and which leads the Soul which Believes hearkens and obeys, to choose the good and refuse the evil) when persons seriously reads the Scripture, **secretly springs** in the heart, and gives them a degree of inward sense and savour of what they read; and often causeth tenderness in reading as aforesaid, which inward sense and tenderness so begotten, **has caused me and many others**, to
love

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love and delight to read the Scriptures of Truth, even from our Child-hood to this present day: for many a time hath mine heart been opened and tendred in the reading of them; and tears has flowed from mine eyes. But this tenderness and openness, **was not** first or principally begotten in me, by the words of God which I read in the Scripture; but this openness and tenderness **was first and principally begotten in me** by the Spirit of Christ in my own heart; But there was a time when I did not see that it was the Spirit of truth in my heart that wrought this tenderness towards God, and love to mankind in me: My understanding being clouded, I was ready to do as many yet do, (*viz.*) To Attribute and ascribe that good work wrought in me to the Scriptures which were originally and principally wrought in me by the Spirit of God; but I say the Scriptures which I read was instrumentally subservient to the Spirit of God, for my profit and comfort; which Spirit opened the eye of my mind, which the Adversary of my soul had darkened, and it opened in me a deaf ear; which when opened I could hear and see an agreement and harmony betwixt the Spirit of God in my Heart and Soul, and the words of God given by the same Spirit, and recorded in the Scriptures of Truth: and thus being come by degrees to the knowledge of, and more and more clear unity with the holy Scriptures, God having given me a Gift to speak
and

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old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

The Apostle Paul saith, *What man knoweth the things of a man, save the Spirit of a man that is in him, even so the things of God knoweth no man but the Spirit of God, and that Spirit searcheth all things, yea, the deep things of God.* That Spirit of Truth which God hath promised, is his free Gift **tendered to all People**, through which Divine Light in some degree, he reacheth unto all men and women, by which in some measure they discern betwixt good and evil; they who believe therein attending thereupon, and yielding obedience thereto, they come by degrees thereby to be led into all Truth as Christ hath promised, and so to receive and enjoy the Father and the Son, according to Christ's promises, who said, *I and my Father will come and make our abode with you: he that is with you, shall be in you;* in them God hath fulfilled his precious promise, who said, *I will walk in them and dwell in them;* such who are come into obedience to this Spirit, by it they have a true knowledge of the Scriptures, and comfort of them, having received Christ the Promised Seed, in and through whom they see and experience the fulfilling of them, to their abundant profit, joy and comfort, eternal praise to the Lord God for the same. They who are come to this divine enlightning Spirit, who continue walking in the same; they are

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come to the **Key of David**, which open the mysteries of God, written of in the Scriptures of Truth; for that Holy Spirit or Holy Ghost which proceeds from the Father and Son, **Is the only right Interpreter and Expounder of its own words**, spoken in and by the holy Prophets, Christ Jesus and his Apostles, and such who are come to this holy Spirit and walk in it, do make right profitable and comfortable use of the holy Scriptures in their writing and speaking on the behalf of God and his Christ, and for the Instruction, benefit and comfort of such whose desires are upright towards God, and for the rebuking and reproving of such who wrest and pervert the Scriptures, to plead for an unchristian Liberty, and to rebuke and reprove them, who through wresting the holy Scriptures, **endeavour** to cover and speak peace to themselves in their sins. Faithful are the sayings of the Lord by his Prophet, (*viz.*) *Wo to the Rebellious Children, who take counsel, but not at me; who cover with a covering, but not of my Spirit, that they may add sin u. to sin.*

Observe, It is true waich the Apostle Peter writ, (*viz.*) *The Scripture came not in old time by the will of man, but holy men of God spake and writ those things which the Holy Ghost gave them to speak and write, and those things so written are of no private Interpretation*, as the same Apostle saith. Observe, as those writings came not in mans will, nor by

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THe holy glorious Lord God (who is the God of Order in Heaven and Earth, and in all the Churches of his Saints, and the God of all comfort and consolation and peace unto his people) hath laid something upon me, to write unto his people for their Edification and comfort, for the preservation and encrease of Christian Love, Peace and Unity amongst them, which I have done in obedience unto him, and in tender love unto them, in the openings and leadings of his divine Spirit according to the wisdom and experience which he hath given me, by the working of his glorious Power in my inward man. In which service, in the openings of his living pure Spirit, he hath brought to my remembrance many of his sweet and precious words, spoken in and through his Son, and his Prophets and Apostles, recorded in the Scriptures of Truth, and hath led me to make use of them in this following Testimony which he hath given me to bear. And after this manner did the Lord

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God open his holy Prophets, one after another, and brought to their remembrance his words, which he had spoken by the mouthes of his former Prophets, and led them to make use of them, in confirmation of and unity and harmony with those Testimonies which he immediately opened in them, by his enlightening searching Spirit, which searcheth all things; yea, the deep things of God, as the Apostle witnessed; and without this Spirit no man can know the things of God, as he also saith. Christ Jesus our Lord, in his Testimony to the Sons and Daughters of men, made use of the words which God had spoken by *Moses* and *David*, &c. to convince them of the truth of his Sayings; For proof of what I say herein, take his own words collected by his Servant *Luke*, (viz.) *Then he said unto them, O fools and slow of heart to believe all that the Prophets have spoken — And beginning at Moses and all the Prophets, he expounded unto them, in all the Scriptures, the things concerning himself — And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures; see Luke 24. and 25. and 32.*

Observe, These things he spoke after he was risen from the Dead. Again, Observe what the Apostle *Peter* hath writ (viz.) *No Prophecy of the Scripture is of any private interpretation, for the Prophecy came not in old*

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written for our Learning, &c. Peter and Jude the Apostles of Christ, writ concerning the Apostatized *Fallen Angels*, and concerning the Vengeance of God, which justly came upon them, and concerning the wicked *Old World*, and concerning their destruction because of their ungodly Lives, and concerning the ungodly *Sodamites*, and concerning the Apostatized *Rebellious ones* of their own day or time, and of the Righteous Judgments of God that came upon them: These Holy Apostles said, *These things were written for our example and admonition, lest we should provoke God, and fall through the same example of Rebellion and unbelief, and so suffer the Vengeance of eternal Fire,* as they do, see 1 Cor. 10. 11. Rom. 15. 4. Jud. 7. 2. Pet. 2. Read the Chapter through. Again, here what *Cornelius* said, to whom an Angel of God appeared, (*viz.*) the Angel said to him, *Send men to Joppa. and call one Simon, whose Surname is Peter, he Lodgeth with one Simon a Tanner, whose House is by the Sea side, We shall tell thee what thou oughtest to do,* Acts the 10. 3, 5, 6.

Again, hear what Peter said concerning this matter, (*viz.*) *And the Spirit bid me go with them, nothing doubting, Cornelius shewed unto Peter and those that were with him, How he had seen an Angel in his House, which stood and said unto him, send men to Joppa, and call for Simon whose Surname is Peter, who shall tell thee*

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the words whereby thou and all thy House shall be saved. And Peter said, *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed Baptized with water, but ye shall be Baptized with the Holy Ghost,* Acts the 11. 12, 13, 14, 15, 16.

Observe, by what is before written, it doth plainly appear: that Gods words spoken and written in the movings and leadings of his good Spirit, are **Subserviant** to the same, and profitable to those who rightly receive and make use of them: But those who Read and Hear Gods word, but do not believe, nor rightly regard and esteem them: Those *Words* they Read and Hear, do *witness* for God against them; whoever thou art, into whose Hands this following Testimony comes: I advise thee to be Serious and Impartial in Reading it, keep thy mind inward (out of all evil Thoughts) to the Light of Christ Jesus, that in it thou mayest have a true Sense and Savour of what thou Reads, and a right Discerning and Judgment, of, and concerning what thou Readeest, so unto that Enlightning and Enlivening Spirit of Truth, which leads the Faithful Followers of it, into all Truth, I commend thee desiring thy Establishment therein.

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of God, which knoweth and searcheth all things, they have run themselves and others (who have believed their corrupt Interpretations, false Glosses, and deceitful Doctrines) into great Confusion: The Lord in Mercy unto mankind stop all such Writting and Speaking, which is not only without the openings and leadings of his Spirit, but also in direct opposition to it, proceeding from that Spirit of darkness, delution and falshood, with which Spirit or its works the Spirit of God hath no Unity, neither hath his Children Unity therewith: Again, some persons there have been and are, who have made a great shew and profession of the Spirit of God, as though they owned it and were led by it, and such have spoken contemptuously and scornfully of, and concerning the Holy Scriptures; by which fruit of wickedness, they who are governed by the Spirit of God, know these persons, to be out of, and enemies to, the Spirit of God: For if they were governed by the Spirit of God, then could they not speak contemptuously or scornfully of the Scriptures of Truth, which proceeded from it. Again, there hath been and are some in our day, who profess to believe in, and be governed by the Spirit of God, and also to believe the Scriptures of Truth, and to have a due esteem and value for them, who by their Fruits, do manifest themselves, that they are neither true to the Spirit

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Spirit of God within them, nor have a right esteem for the Scriptures of Truth without them, for they do not make right use of them, but pervert them for their own base, selfish, earthly and corrupt fleshly ends; out of these aforesaid several great Errors; the Lord hath redeemed a remnant, and preserves them through Faith in his Eternal Power; these grieve not his Holy Spirit of Life, Light and Grace, but obey it, who are thereby taught to deny Ungodliness and worldly Lusts, and to live Godly and Righteously, Peaceably, Harmlessly and Inoffensively, both toward God and man, these make right use of the Scriptures of Truth, these see that they are subservient to the Spirit of God that gave them forth, these have, and do, reap some Profit and Comfort by them; they are come experimentally to witness the Holy Apostles Testimony concerning them, who said, *They are profitable for Doctrine, for Reproof, &c.* These give Praise, Glory and Honour to God for *his good Spirit*, and for the Scriptures of Truth, and for all the rest of the Fruits and effects of it; to him be all Glory, Honour and Praise, now and for evermore, Amen.

The Apostle Paul writ in his Epistle concerning the Just Judgments of God upon the Apostatized Rebellious Jews, and how he *overthrew them in the Wilderness*, because of their Rebellion; and he saith, *These things were*
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and write to his people; many of God's precious words contained in the Scriptures of Truth, have been by his Spirit brought to my remembrance proper to the matter, which he hath laid upon me to write, which words I have made use of for that good end for which they were given by the Lord, which I desire may be seriously read with the Observations made thereupon; for though outward written words cannot give life, but the Spirit of the Lord of it self only can give it. Yet words spoken and written, given by that Spirit are subservient to it, and doth in a proper sense instrumentally co-work or joyntly work with it, for the good of the creature, and glory of the Creator, who is worthy of glory forevermore. But Observe, the Spirit of God without the use of outward written words, can govern, yea, restore and save man from his sin; though according to the counsel of his own will, God makes use of written words for his own glory, in condescension to the weakness of, and for the good of his Creatures Men and Women. Again Observe, that all the outward good words that are recorded in the Scriptures of Truth, cannot save, redeem, Rule or rightly govern any man or woman upon the Earth, without the work and help of God's Word and Spirit of Truth in their own hearts, which he hath sent into the World, by which every man that comes into the World is enlightened according to *Joh. 1. 9.*
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Therefore the Word and Spirit of Truth which is to be known nigh in the Heart, as *Moses* the man of God, and the Apostle *Paul* hath writ; which the Apostle *James* saith, is able to save the Soul by which man and woman was made Holy, and rightly Taught and governed, before the Scriptures were written; by the motion and leading of which the Holy men gave forth the Holy Scriptures, this Word and Spirit is far above, and greater then the Holy Scriptures, even as God the Former of all things, is 'greater in Power, and more mighty, then all things that are Formed and Created by him; for saith the Apostle, *Every House is builded by some man, but he that built all things, is God*: And he saith, *That Christ Jesus is worthy of more Glory then Moses, in as much as he who hath builded the house, hath more honour then the house*, see Heb. '3. 3, 4. They who endeavour to set the words of God written in the Scriptures of Truth, above or equal with the Word and Spirit of God in the Hearts of his People; they therein shew their Ignorance of God, and Spiritual darkness and blindness, and their Ignorance of the Holy Scriptures which they profess so much honour to; and they who have undertaken to Interpret and Expound, or give the meaning of the Holy Spirit of God signified by his words in the Scriptures of Truth, Without being first opened and led by the Spirit

which is able to save their Souls, and to shew out of a good Conversation their words with meekness of wisdom, see Matt. 11. 29. and 21. and 5. 1 Peter 3. 4. Gal. 5. 22. and 6. 1. Colos. 3. 12. 1 Tim. 6. 11. Titus 3. 2. and 2. Tim. 25. 1 Peter 3. 15. James 1. 21. and 3. 13.

And the Apostle Paul commended the meekness and gentleness of Christ to those who professed his Name, to the end that they might follow his example therein, see 2 Cor. 10. 1. and the Apostle Peter commends his meekness unto the Saints, saying, *When he was reviled, he reviled not again, &c.* and said, *We hath left us an example that we should follow his steps who did no sin, neither was guile found in his mouth.*

My dear Friends every where, see that you live in stedfast subjection to the meek, quiet, gentle, peaceable Spirit of our Lord Jesus Christ; all who so do, will follow his steps to God's Glory, and their own everlasting peace and comfort. The grace, mercy and peace of God our Father and our Lord Jesus Christ our Prince of Life, Love and Peace, be with you all, *Amen.*

I am your Friend and Brother in the Labour and Fellowship of the glorious Gospel of Peace,

William Gibson.

T H E E N D.

